Church Management

EPTEMBER
1956

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OLUME XXXII

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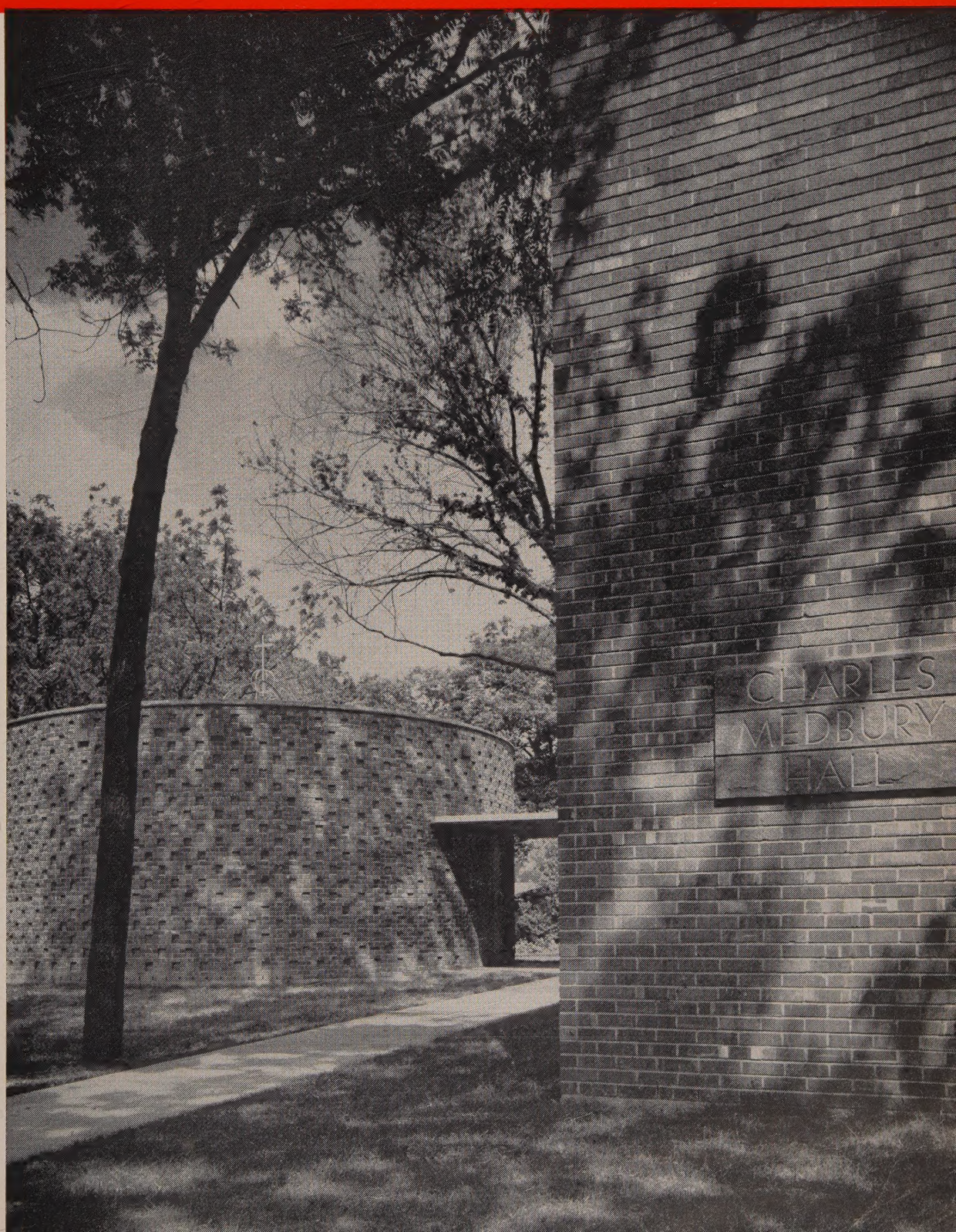

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Contents

SEPTEMBER 1956

Our Cover

Oren E. Scott Memorial Chapel, Drake University, Des Moines, Iowa. 51

Church Administration

Sales Taxes Paid by Churches—*William H. Leach* 8
Let's Unlock Our Church Doors—*Browne Sampsell.* 11
A New Angle—*Beverly M. Tombave.* 13
How to Organize Church Secretarial Work—*H. Roberta White.* 22
If You Could Follow—*William S. Wise.* 28
Divorcees Anonymous and the Church. 30
I Stayed to Pray—*Jean Louise Smith.* 33
Enlist that Layman!—*George Stoll, Sr.* 38
Printing Requirements for Second-Class Mail—*Glenn D. Everett.* . . . 49
Marriage Vows and Moral Values—*Frank Lawson.* 52
Simplified Church Accounting. 54
New Products for Churches. 56

Church Building

Build It Yourself—*F. Lorenz Lamping.* 9

Homiletics

What the Christian Gospel Is—*Frank H. Ballard.* 7
Will Christ Come Again?—*a sermon by Franklin C. Hubbard.* 10
Priming the Preacher's Pump—*David A. MacLennan.* 18
Preaching Without Notes—*John H. Sandmeyer.* 34
Selected Short Sermons—*Earl Riney.* 55

The Minister

Some of the Minister's Personal Needs—*Harry M. Savacool.* 12
The Cure of Souls—*John Bishop.* 16
"Be Ye Kind One to Another"—*John Schott.* 36
A Death in the Parsonage—*Horace G. Quigley.* 42

Quotable Prose & Poetry

Brotherhood—*Henry Wadsworth Longfellow.* 28
Law & Happiness—*Walter Rauschenbusch.* 33
Teachers—*M. J. Berrill.* 35
Babel in Reverse—*Elmer A. Kettner.* 36
When Building a Church—*Sylvia Faith Parsons.* 42
Elections—*Dan Bennett.* 58
Tact—*Earl Riney.* 62
Prejudice—*Marshall Wingfield.* 67
Brotherhood—*Henry Wadsworth Longfellow.* 69
Preaching with Conviction—*Walter L. Lingle.* 83

Reader's Comments

They Say; What Say They? Let Them Say. 41

Book Reviews

Religion in Historical Perspective—*Herbert W. Hansen.* 14
New Books. 70
Parson's Book-of-the-Month—*David A. MacLennan.* 83

Editorials

Questions on Giving—*Ashley Hale.* 5
And I Learned About Churches from Her. 6
Churches in Heaven? 6

Indices

Index for Volume XXXII. 84
Classified Advertisements. 89
Advertisers' Index. 90

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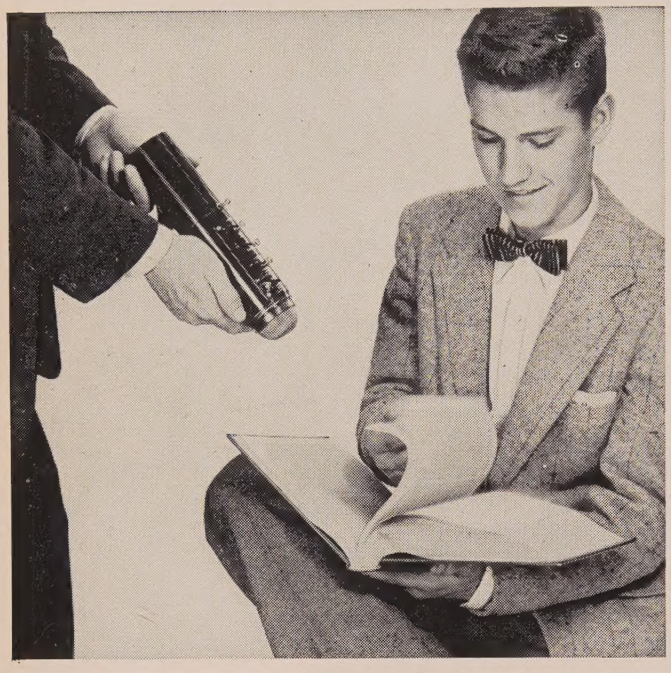

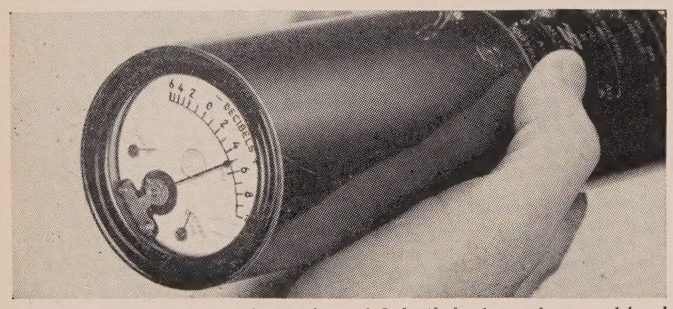

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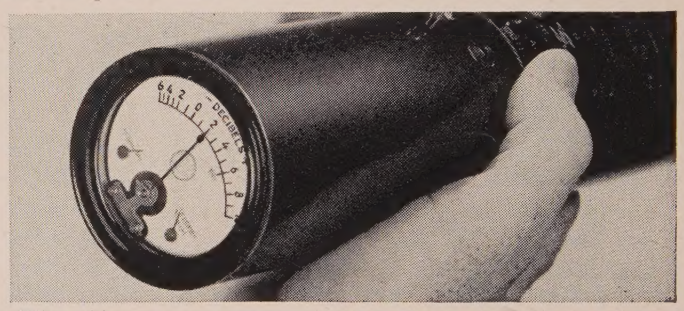

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CHURCH MANAGEMENT THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

Questions on Giving

A Guest Editorial

Do we worship God more than our dollars?

* * *

Is there any limit to how much money a church can spend wisely in the Lord's work?

* * *

Which is more important—standard of living or standard of giving?

* * *

Is the church primarily a teacher or a salesman?

* * *

Is it better to give than to receive? Really better? That is, does the giver really gain more than the receiver?

* * *

Do we put our automobiles in envelopes so that no one will know how much we paid for them?

* * *

If we give in secret, should we not worship only in secret?

* * *

Has the church been perpetuated by Christian witness for 2,000 years, or by avoiding one person's declaring himself before another, and wrestling for his soul?

* * *

Is the United States Post Office to become our Christian canvasser?

* * *

Are we pointing toward the every-member canvass or the every-other-member canvass?

* * *

Is a canvass organization an organization of givers or receivers? Whom does it represent—the giver or the receivers?

* * *

Is stewardship a way of life, or a camouflage for fund-raising?

* * *

If we increase our budgets ten percent a year are we growing as fast as the sales volume of the 500 largest corporations?

When the church loses its concern for the individual person, will the individual person lose his concern for the church?

* * *

Which is our big concern—the need of the church to receive, or the need of the giver to give?

* * *

Will a generous giver make a better husband, a better father, a better employer?

* * *

Does a church of token givers help build the kingdom?

* * *

We speak of high pressure—what of the high-pressure tactics of the token givers?

* * *

Are we going to use high pressure, low pressure, or deep pressure?

* * *

If we seekers after God band ourselves into churches because we need each other's help, is it easier to become a good giver without the help of our fellow-members than to learn other spiritual qualities?

* * *

Is a canvass to meet a budget or to teach better giving habits?

* * *

If it is helpful in all other realms of the spirit to attend church weekly, why the *annual* pledge? Why the *annual* every-member canvass?

* * *

If we let a member get away with "I'll give but I won't pledge," can we condone his marrying without then pledging fidelity, or buying a home and paying only by cash?

* * *

With eight billion dollars being spent this year in advertising to excite the people to hunger and thirst after material things, and to dedicate their lives to pursuing higher and ever higher standards of living, how much should we spend encouraging them to seek a higher standard of giving?

Ashley Hale
Chicago, Illinois

*And I Learned About Churches from Her**

Churches, like men and women, have individuality. Despite all efforts to squeeze them into a mold, each one has its own peculiar heritage and localized practices. These you must know to enter into their program.

Among the churches I have visited there is pretty general agreement that the parking situation in their city is the worst in the country.

Next to that in universality there is the feeling that their own society is economically poor and that neighboring churches enjoy wealth which they do not share. They will persist in this belief even though Cadillacs are parked around the church and the Department of Commerce figures show that they are wrong.

Some churches have a sense of aesthetics. They can be moved to action as you point out the beauty of rolling lawns and a "spread-out building," with sufficient entrances and roomy corridors. But there are others that lack entirely this sense. Their idea is to get a building as inexpensive as possible and they believe that the right technique is to crowd as many people as one can in the limited space available.

It is difficult to persuade these latter churches that little children should be taken out of damp basements and placed in attractive, roomy spaces above ground. The consultant is left with but one argument to move them. That is to convince them that it costs more to put underground good space with dampproofed, waterproofed walls and floors than it does to build comparable space above ground. These economically minded churches will spend thousands of dollars to excavate under the present old building to get a place near a leaky boiler for little children when, at the same time, they will resist any suggestion for attractive church school rooms with light and air which in the last analysis will cost them less.

The same thing is true with balconies. The congregation is increasing. To seat one hundred people they can easily be sold "on putting in a balcony," which means strengthening the wall and putting across steel beams which might mean poor acoustics, when for less cost per seating space they could lengthen the nave. Once you show them the actual figures of cost you win the decision.

Most churches are money minded. For all their lives the members have heard the church asking for money. Some, however, are lamentably short on the "joys of giving." It hurts sometimes to see committees give the preference to dining rooms over educational space because "that is where the money comes from." These situations are more than balanced, however, by other experiences in which congregations see the needs of the congregation and their Christian community, and are ready to build to serve.

Churches are divided in their appreciation of the intangible values such as good teaching, thorough youth leadership, or the quality of the music. Trustees will appropriate $15,000 to sandblast the exterior and then deny $1,000 for a youth fellowship room. There are others who can visualize that Christian education is more than walls and floors.

We want to point out both sides; not merely stress the negative. The fact that churches are planning programs of lasting value and building to house those programs is evidence that nearly every church has groups which appreciate the aesthetic and intangible qualities. They probably have never been as vocal as they are at the present time. They make themselves felt in every conference and in more than the majority of cases they win. It is the response of this group of people and their skill in presenting the needs for the spiritual needs of the church that bring the biggest thrill in our consultative work.

*Caption suggested by Rudyard Kipling's "The Ladies."

Churches in Heaven?

It had been a particularly distressing day. The committee with which I had been working seemed unusually stubborn. Good ideas were presented, debated, rejected; the attitude was quite negative. I wondered as I often had done how the Christian Church could persist through the ages as it has with such a confusion of objectives.

The evening was long and somewhat pointless.

Near the midnight hour I turned to my Bible for a closing thought for the day. This time the reading was from the Revelation of Saint John.

The passage pictured the new heaven and the new earth for the first heaven and the first earth had passed away—then I saw the passage.

"I saw not temple therein," said the writer.

"Thank God for that," I shouted in return. Heaven had compensations on which I had not counted.

No more dreary committee meetings. No discussions about the leaky boiler. No resentment because the boy scouts soiled the kitchen sink. No more arbitration between Mrs. Black and Mrs. Blue. No more of this and that.

But why no churches in heaven? The explanation comes in the next line:

"For the Lord God and the Lamb are the temple of it."

I am still a little in doubt that the good saint really means that in heaven there will be no places of worship. But I feel pretty sure that many things on which we lay a lot of stress will have no place in the celestial regions. A further thought is that a lot of our church controversies would not have a place in the church on this earth if the Lord God and the Lamb had a larger place in our programs.

What the Christian Gospel Is

Frank H. Ballard

Most of my life I have been trying to understand and preach the gospel. To try to condense it all into one short paper and still make it interesting is enough to daunt the most venturesome.

For one thing, Christianity has meant so many different things in different periods. And it means so many different things to different people today. If you were to ask the Cardinal Archbishop of Westminster what Christianity is, you would get one answer. The president of the Methodist Conference would give another. A man like Dr. Albert Schweitzer would probably give another.

One of the things that can be said at once is that the gospel is not human wisdom or speculation. The mind of man has had much to do with its explanation and presentation. But the gospel is not something that able men have created; it is something that God has given. It is good news from above.

The next point is almost as important. It is that Christianity does not pretend to answer all the questions of life. It sheds light upon life's mysteries, but it was not given either to satisfy human curiosity or to save us from the trouble of thinking for ourselves. Even on the nature of God Christianity does not say all that might be said. Even Jesus Christ could not say everything. People would not have been able to receive it if he had. The teacher must always accommodate himself to his audience. It would be absurd for Tom, Dick, and Harry to walk into the lecture room of a great philosopher and expect to understand. You have to be trained step by step before you can appreciate the ripest wisdom of the maturest minds. This applies in the sphere of religion as elsewhere. Christ came to bring light into a dark world, to bring liberty to the enslaved, to be the savior of the world. He did not come to give men a ready-made answer to all the problems of the ages.

Religion, not Advice

Here is something else that is just as easy to understand. Christianity is not, in the first place, good advice; it is religion. That has commended it to some ages. It is a difficulty today, for there is a widespread prejudice against religion—all sorts of religion. It is a prejudice, not a rational attitude. We must not turn aside to inquire how the prejudice arose. The fact is that millions of people look suspicious if you begin to talk religion. I don't mean merely in Russia and China. We all know what has happened there.

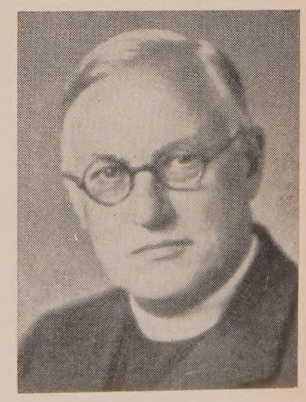
It is not, of course, the first time that men have reacted violently against religion. What is, perhaps, new is the antipathy that is found even in nominally Christian civilizations. There is plenty of it in England today. Not Communists only, but thousands of people of moderate opinions will have nothing to do with religion and will poke fun at religious folk. One popular writer said, in perhaps his earliest book, that "for the first time in history there is coming to maturity a generation of men and women who have no religion, and feel no need of one." Before he died Dr. Joad became a Christian and wrote a book to explain why he became a Christian, but the bulk of the population have not yet followed him. Anyway I am not speaking only of a local phenomenon.

Do you realize what is happening in other lands and to other faiths? By all accounts Hinduism and Buddhism were decaying in India long before the Marxian system had been popularized. It was much the same in Japan where some years ago ninety percent of the students in Tokyo University were reported to be agnostic. Even Mohammedanism, which still presents itself before the nations as a fighting force, is said by competent observers to have lost its vitality. I am not forgetting the expansion of Christianity of which Professor Latourette and others have written. Where there has been a long history of Christianity, as in this country, there has been

(Turn to page 66)

FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England. An ordained Congregational minister, he had previously served churches in Cheshire, Bristol, and London. He has been moderator of the National Free Church Federal Council. The author of many books and magazine articles and a frequent contributor to **Church Management**, his latest book publication is the exposition of Psalms 90-150 in **The Interpreter's Bible.**



Sales Taxes Paid by Churches

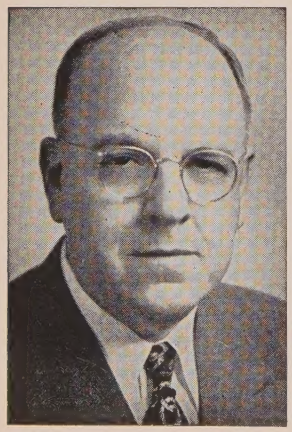
William H. Leach

Henry George's principle of single taxation is having a hard time today. He taught that real estate was the main source of wealth and that land values should furnish the basis of taxation. Our legislators have found sources for money which make real estate a second-rate source. Income taxes, sales taxes, manufacturers' taxes, and personal property taxes take the larger share of the taxpayer's money.

Just how are the churches shaping up under this new concept? The main offices of *Church Management* are located in a state which has a three percent sales tax. But churches are exempted from this tax. It never dawned on us until the matter was brought up by an advertiser that in some states churches are not exempted from this new tax. Study and investigation have shown that it is true. Some dealers have found that the addition of a sales tax to the purchase of an organ, for instance, brings a resistance which negates the sale.

In a broad sense sales taxes reach the churches in two ways. First, the tax may be added to every item which is purchased —pews, bells, furnaces, air conditioning units, food, and everything else. The local church also assumes the tax burden when it becomes a vender. Some churches operate book stores. To do so they must secure a vender's license in certain states, collect the sales tax, and remit the money to the proper authorities.

When you get the whole story you may feel that you are lucky if you live in a state that has not introduced this kind of legislation.



WILLIAM H. LEACH

Dr. Leach is editor of **Church Management,** and is a church building consultant. One of the founders of **Church Management,** he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

According to our information, the following states now have sales taxes: Alabama, 3%*; Arizona, 2%; Arkansas, 2%; California, 3%; Colorado, 2%; Connecticut, 3%; Florida, 3%; Georgia, 3%; Illinois, 2%; Iowa, 2%; Kansas, 2%; Louisiana, 2%; Maine, 2%; Maryland, 2%; Michigan, 3%; Mississippi, 2%; Missouri, 2%; New Mexico, 2%; North Carolina, 3%; North Dakota, 2%; Ohio, 3%; Oklahoma, 2%; Pennsylvania, 1%; Rhode Island, 2%; South Carolina, 3%; South Dakota, 2%; Tennessee, 2%; Utah, 2%; Washington, 3%; West Virginia, 2%; Wyoming, 2%; District of Columbia, 2%.

These taxes are usually collected at the time of the retail purchase. In most instances they are a retail tax, the local merchant or vender being held responsible for the collection. If in any particular state the churches are not exempted from the operation of the tax, they would be assessed on every purchase. For instance, assume a church in a state which collects a three percent sales tax purchases a ten thousand dollar organ. Three hundred dollars would be added to the cost of the organ. The federal government has already exacted an excise tax which has been paid by the manufacturer and passed on to the church. So we see that in our day the churches have definitely become taxpayers.

Not all states which levy sales taxes collect from the churches. More states exempt churches than include them among the taxpayers.

The states which do insist that churches pay sales taxes definitely include: Alabama, Arizona, Arkansas, Georgia, Iowa, Kansas (pay on food purchased for resale only), Louisiana, Maryland, New Mexico, North Dakota, South Carolina, and Washington. There may be others, as in several instances state tax offices have not replied to our requests for information. Keep in mind, also, that some of the states which have not been included in the sales tax list are looking for new means of revenue, and a sales tax may be the next thing on the list.

A number of cities, and in some instances counties, have adopted a sales tax where the state does not collect one. New York State has no state sales tax. It has passed legisla-

*There is a variation in rate depending on amount and type of sale. The rates given here are for the purchase of personal property. Restaurant rate may be a different rate.

(Turn to page 57)

Build It Yourself

THE WAYSIDE CHURCH
Milwaukee, Wisconsin
Architect: Carl E. Riemenschneider
Minister: F. Lorenz Lamping

F. Lorenz Lamping*

EDITOR'S NOTE—Some time ago we were attracted by a letter from F. Lorenz Lamping, pastor of The Wayside Church (Psychic Science) of Milwaukee, Wisconsin. He told of their church, designed by architect Carl Riemenschneider, at an estimated construction cost of $110,000. The membership of the church did the work themselves on a volunteer basis, reducing the construction cost greatly. We wrote Mr. Lamping for more information, and his letter of reply is of such striking consequence that we reproduce it here.

To give you a story as briefly as possible and cover the various aspects is rather hard to do, since it all holds a certain type of experience that ought to be shared with others. What we are doing at Wayside Church is nothing new, yet I suspect that everytime this approach is undertaken it sheds some new light on a new experience. I assure you that it is an experience all ministers ought have, for one is bound to revise much of his academic or school learning on the subject of psychology, sociology, public relations, and human behavior as a whole.

Like many congregations, we wanted to improve ourselves, so we sold our old church building and anticipated launching into the construction of a new one immediately. The cost of construction and all other factors were pretty well analyzed beforehand. Architects were engaged, plans were approved, and as we were ready for construction the government issued requests that all building be restricted to give the G.I.'s a chance because of materials shortages etc. By the time materials were more plentiful, we discovered the cost of construction had doubled. This meant we would have to raise more funds. About the time we thought we had caught up to the required starting figure, the cost of construction had reached another new high. In the meantime our two architects passed away, so this placed us into another sad situation.

In the meantime, we were conducting services in a hall which was indeed not suitable nor conducive to religious services. We had anticipated only a short stay of about six months, but this grew into eight years. The effect on the membership was disheartening, and they were losing their enthusiasm. The officers and I felt something had to be done, and done in a hurry, to build up the morale of the members, or else we would be taking a chance of losing a goodly share of the membership.

The building committee presented their proposal at the earliest business meeting of the membership, that they had engaged a new architect who made some revisions on the original plans which in turn would bring down the cost of construction and yet, without sacrifice of building size and space. They further proposed that the members take on the construction of the building themselves. Several estimates obtained from various construction firms confirmed the cost of the new edifice to be approximately $110,000 at its lowest figure. The architect promised to assist and guide us all the way and at a reasonable figure. Since one of our members was a general contractor and a member of the building committee, he was in a position to present facts and figures which indicated that we could undertake the work ourselves, with the exception of the plumbing and electrical work which required licensed personnel.

Eighteen of our men volunteered to donate their services for Saturdays, Sundays, and holidays, so they could continue on their regular jobs. Our contractor member, promised to guide us and supervise the general construction and match his time with any man during the time of construction. Each of the above members signed a roster, pledging themselves with their labor as long as someone was willing to teach and guide them.

A system was inaugurated where each inexperienced person would be credited with his time at a rate equal to common labor. Records were to be kept of the time and dates each person checked in to work. Five of these men, including myself, became pretty good at masonry, and our

(Turn to page 68)

*Minister, The Wayside Church, Milwaukee, Wisconsin.

Will Christ Come Again?

A Sermon by Franklin C. Hubbard

As one rides through the countryside he sees signs in bold letters telling him "The Lord Is Coming!" But nothing much is ever said about it in our kind of Protestant church. I propose to do so and I want you to begin with me in Matthew, the twenty-fourth chapter. In the last week of his life Jesus spoke the mysterious words from which we gain the impression that he is coming again at some future date. These are among them: "Immediately after the tribulation of those days . . . they shall see the Son of man coming on the clouds of heaven with power and great glory. . . . But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

Luke also records some teachings regarding the second coming (so-called), but these constitute the main source of our concepts in the Gospels. The rest of the doctrines of the second coming that one hears from Pentecostal groups find their source mainly in the books of the Old Testament, like Daniel, and from Revelation in the New Testament. This is a significant fact, for as Ernest Scott points out concerning doctrines of heaven and hell, the fantasies of the apocalyptist, John, are hardly to be taken as equal authority and moment with the words of Jesus Christ. Such criticism ought also to be leveled against Daniel. Yet, even so, Jesus seems to intend us to look for a second coming as we read his last words.

It is the form of this second coming, in short, the meaning of what he said that should concern us. In the main there are three interpretations of the event.

The Millenialists

The first is most familiar. The arguments run something like this: Things may seem to be going up and down in the fortunes of the world for a while, though these proponents claim to see dispensations that come and go in descending sequence. Right now they claim that things are going from bad to worse. They cite Jesus' words, "There shall be wars and rumors of wars. . ." They aver that this is taking place now and that, moreover, things are moving to the final end—if not in this generation, at least in the next.

That end, they say, will be the battle of Armageddon. Now this place called Armageddon is a plain beneath Megiddo, in Northern Palestine, where so many great battles of the ancient world were fought, and empires decided. This battle will be the fiercest the world has ever known with fire raining down from heaven. Atomic and hydrogen bombs are certainly a possibility of the fulfillment of the prophecy they assert, and one finds himself inclined to agree. After their final denouement, however, there will be 1000 years of earthly peace when Christ himself will come and set up an earthly kingdom, judging the earth and the righteous living with him in peace.

I've oversimplified the story but that is it in brief. It is fascinating, full of fear motivation, and not without some justification from history. The scientists tell us that is precisely what is likely to happen, not in Palestine but, in New York, London, Paris, and Moscow if we don't mend our ways. It is a field day for the millenialists.

There are some of the brethren called postmillenialists who have much the same theology or argument except that they have it figured out that the thousand years of peace will come first and then, at the end of that period, Christ will come, execute his judgement, and take us to a heavenly Jerusalem forever and ever. However one may look at it I wouldn't laugh. The scene of the present world makes a sober man think these brethren have far more realism than the crowds who, willy-nilly, seem to think and live now as though we could go on like we have in the past with wars and rumors of wars, strife and licentiousness, rather indefinitely with no meaning and no ends or beginnings of ages.

In spite of the realism of these teachings, however, an earnest student of the New Testament finds them hard to accept. In the first place they are built upon the apocalypse of John—Revelation. In the second place, they mix up the sayings of John and Jesus with no differentiation or evalua-

(Turn to page 60)

FRANKLIN C. HUBBARD

Mr. Hubbard is pastor of the Shannon—Van Brocklin Charge of the Methodist Church in Shannon, Illinois. Prior to entering the service in 1943 he was a manufacturer's sales representative and free lance writer whose articles appeared in **Liberty, Collier's,** and **American Magazine.** Wounded and hospitalized for eight months gave him opportunity for some thought and meditation which led to his conversion from earlier skepticism, leading up to his entrance into the ministry in 1947.

Let's Unlock Our Church Doors

Browne Sampsell

All religions agree that the mind and spirit of man must be nourished by daily prayer and daily meditation. But strangely enough, in this country of churches, locked doors confront multitudes who, in this machine-run and speed-happy age, need sorely to find rest for their souls in the quiet beauty and reverent setting of church and synagogue. In church property, we have invested nearly fifteen billion dollars; we spend yearly over two billion to operate them. And yet we use them, on an average, only seven hours per week or about six percent of our waking hours. While most Roman Catholic, many Episcopal, and some other churches keep their doors unlocked, surveys reveal that out of 295,000 churches only about 30,000 are open-door churches.

They are not only locked tight most of the time, but many present a forbidding face when open to the public. Recently a minister made this timely observation in a letter to Roy E. Coombs, executive vice-president of the Open-Church Association:

> Some church officials not only lock the church tight as a gaol, but go so far as to drape the chancel furniture with ghoulish looking white draperies. These people obviously mean well in trying to keep things clean, but like the elephant that sat on the eggs, they do it awkwardly. At any rate they succeed in killing the interior atmosphere for private devotions and meditation.
>
> Thus the first step of the pastor is not only to keep an open church, but to see to it that the inside is kept fresh smelling, clean, and inviting with such aids of devotional technique as may be consistent with his theological outlook.

It was to open the locked doors of the churches, especially little used places of worship, and to make them inviting for private devotions, that a group of laymen in Massachusetts organized the Open-Church Association on an interfaith basis in 1942. The objectives are:

> To encourage more churches, chapels, and synagogues to remain open and available for quiet meditation and prayer.
>
> To encourage people to use these sanctuaries for their personal devotions during the week.
>
> To help clergyman and qualified lay persons to do more counseling.
>
> To stimulate lay leadership in the important functions of these churches, and to cooperate with existing agencies in the training of laymen.

As aids in the attainment of these objectives, the Association furnishes free materials and services to registered open churches throughout the country. The only requirement for affiliation is that the church or synagogue shall be open or available some part of every day.

Results? We find them in reports to the Association from registered open churches:

(Turn to page 58)

Bring Your Troubles To Our Church

In addition to the regular services, our Church is open each day for those who have some special worries which they cannot shake.

If something is disturbing you, bring it to our church—and leave it here! Take a hymn book from the pew-rack and read until you forget what is bothering you. Then go out and find a new interest. People with active minds must expect always to be thinking about something.

Learn to share in the purposes of God. They will draw you beyond yourself. Visit our Church regularly. It will help you.

OPEN-CHURCH MATERIALS

Numerous cards imprinted with messages such as the sample shown above left, and leaflets such as the sample shown above right, are available at no charge. Write for additional samples to: Open-Church Association, 58 Middle Street, Gloucester, Massachusetts.

BROWNE SAMPSELL

Miss Sampsell is a frequent contributor of non-fiction materials of a variety of subject matter, giving special interest to health, education, Christian religion, and democracy in action. Her materials have been published in David C. Cook publications, **Listen, This Day,** American Baptist publications, **Church Business,** and many other religious publications, as well as in secular publications such as **Life Today, Senior Citizen, Today's Health, Parents' Magazine,** and nursing, banking, and farm journals.

Some of the Minister's Personal Needs

Harry M. Savacool

In addition to his required training and other technical abilities, the minister of today also requires a number of personal needs which are often overlooked or neglected. Yet they are equally vital to the establishment of an effective and happy ministry. Here are a few of these personal needs.

Personal Experience

The first great personal need of the minister is that he have a personal experience of religion. It would seem almost unnecessary to mention this but we cannot take it for granted that because a man is a minister he is necessarily a converted person living in close fellowship with God. Some methods of recruiting men for the ministry do not put much stress on the need of a real personal experience of God in Christ. The ministry is sometimes presented as a pleasant profession for bright young men who would like to serve mankind. Too often it is assumed that if a young man is from a Christian home and is active in church work he has the needed personal experience. When we stop to think we know that we have youth in every church who come from Christian homes and willingly participate in church work who have never made a surrender of themselves to Christ.

It is also true that many who once had a personal experience have lost it somewhere along the way. This happens to ministers as well as to laymen.

If any of us who are ministers realize that we have no real personal experience of religion or have lost the one that we had, the first thing we need to do is to make a real surrender of our heart to God. John Wesley had to do this after years in the ministry. Many another minister after years of faithful but futile labor has given his heart to Christ and found new joy and effectiveness in his ministry. Frank Buckman and Sam Shoemaker of our times and F. B. Meyer of a generation back might be cited.

HARRY M. SAVACOOL

Mr. Savacool is the pastor of the Methodist Church in Owego, New York. He holds degrees from West Virginia Wesleyan College and Drew Theological Seminary. Since 1923 he has served Methodist churches in Pennsylvania and New York. He has been in the present pastorate at Owego since 1942.

Devotional Life

To keep a personal experience requires a real devotional life. Strange as it may seem some ministers have no real prayer life. Sir Henry Lunn tells us in his book *The Secret of the Saints* that an English Bishop issued a questionnaire, containing a section regarding their practice of prayer, to all the clergy of his diocese. Not a single clergyman answered that section. He is also authority for the statement that a similar attempt to discover the prayer habits of Wesleyan ministers revealed almost as much neglect of personal prayer among them.

The minister needs to know how to pray and to practice it. If his personal religious life is to be the source of strength that it should be to him in his work he must do more than offer perfunctory prayers. He must be a man who communes with God in prayer, who knows the secret and blessing of meditation and who reads the word of God not only to look for texts but as a source of spiritual inspiration and uplift. It will mean more than just a few hurried moments morning and evening. It will mean at least half an hour each day given to devotions. The Kirkridge Fellowship, a group of ministers banded together for spiritual cultivation, suggests a minimum of half an hour of devotions for its members every morning. In addition it suggests a six hour retreat each month.

One of the most valuable forms of prayer for a minister is prayer for the individual members of his congregation. Some have found great blessing in praying through the whole church membership regularly. One way of doing this is to take the church homes one by one, visualize the home, all of its members, its problems and needs and bring them before the heavenly Father in prayer. Not only is this one of the greatest services a minister can render to his people but it will fill his own soul with joy.

(Turn to page 76)

A New Angle

Beverly M. Tomhave*

*Assistant to the Minister, Trinity Methodist Church, Denver, Colorado.

Are you looking for a new angle on publicity for your financial campaign? A new way to present your program? Do some of your people object to multiple mailings as "too much mail from the church?"

This spring our campaign leaders decided to limit publicity to one brochure, one letter, and the weekly *Trinity Messenger*. This at a time when the spring program of church activities required most of the space available in our weekly news bulletin.

"Letters from Susan" were our answer: the first three on the front page of the *Messenger* and the fourth one on an inside page (with the front page given to a large, boldface type announcement of Loyalty Sunday).

For a way to tell about your program and the need for its support, this method is recommended. More letters could well be used—we were limited in time so "Susan" could write only these four letters this year.

We feel that this publicity was most effective, and contributed to the over-subscription of our budget last year.

Sunday Afternoon
April 24, 1955

Dear Mother and Dad:-

The children are outside playing. It's another glorious sunny Denver day. Jack will be taking us all for a ride soon but while he rests a bit I want to visit with you.

We had a wonderful service at church this morning. All of us are so glad, as we've told you before, that we joined Trinity Methodist. It's a big church, in size and membership I know, but it's such a friendly place. We're a growing church—according to a recent bulletin, the church has had a net gain of 780 new members in the past 4 years and 8 months. The leaders here are really on the ball!

The sanctuary shows that the people honor God's House. It looks clean and cared for. We have been told that it was redecorated about three years ago—new tile flooring, new red carpeting, pews and woodwork cleaned, organ pipes repainted and the walls and ceiling all repainted. It must have been a tremendous job. I knew Dad would ask so I found out about it—the redecorating cost about $30,000 and is paid for down to $6300 owed to a bank here.

That's a good record, isn't it? Speaking selfishly, I'm glad we can have a hand in helping pay off the $6300. Just imagine, there's no debt on this huge church building or on the educational unit. In such a strategic downtown location this property must be very valuable. I wonder what it is worth? When I find out will try to remember to tell you. Anyway, those of us who come along now really do enter into a wonderful heritage.

One very helpful part of the service is the meditation card. Quite often the minister prepares these—they are mimeographed (I suppose by one of the secretaries)—and they are in the bulletin given us each Sunday. I keep mine on the window ledge over the kitchen sink and Jack keeps his on his office desk.

This week a special one came to us in an envelope as well as in the bulletin at church. I am sending the extra one to you. We were asked to keep these at hand to guide our meditation and prayers during the weeks ahead as we prepare for the new financial year. Perhaps Dad will want to show this to your church officials.

Jack is ready to go riding. 'Bye for now. All of our love to both of you.

Susan

Sunday Evening
Mother's Day
May 8, 1955

Dear Mother:

This is sent to you, Mother—for your special day—but it really belongs to both you and Dad for your children are thankful you're our parents!

And we'll always be grateful for the love taught and exemplified by you in our home—toward each other and God.

We know Mother will have flowers today from you, Dad. So the gift Jack and I have for Mother, today, is just something we want to tell you. (You will understand that since Jack lost his own Mother when he was so young and missed some of the training she would have given him this means more, perhaps, to him even than me.)

Homemaking isn't easy, as we understand more and more. Our new house has cost so much more than we anticipated. The bills for Jack's broken arm and straightening Marilyn's teeth have given Jack and me some new grey hairs.

We were talking the other night about how you made our home such a happy place and we're sure it's because you put first things first. And we've decided that if we are to be successful in building a home like yours we must take the same step—put first things at the top of the list. If our home is to be a truly Christian home then Christ must be first in our lives.

So our gift to you is our decision to build our home more completely after your pattern. Beginning today, we're going to tithe—our money and our time.

This probably won't be easy to do at first. Habits, homes, lives, aren't built in a day. But, if we're to serve the church in our time we must begin now, here.

Thanks, today, most of all for showing us how to help build a better world for our children, as you have for us.

Happy Mother's Day
from
Your Susan and Jack

May 1, 1955

Dear Sis,-

It was wonderful to have you telephone us last night. We're surely looking forward to having you here soon—about two months, if Jeff's transfer comes through as scheduled.

And you'll be able to attend church again without hiring a baby sitter. Trinity is really a family church in all that it offers all age groups.

You'll feel perfectly safe leaving the baby in the nursery—there's a registered nurse in charge all Sunday morning. And after Church School the younger children are in an extended session, so Jimmy will be cared for, too, during church.

Our Ann goes to Youth Church while we attend the 11:00 o'clock Morning Worship (there's an early service, too, at 9:30 at the same hour as Church School). Ann likes Youth Church especially for she's a member of the Youth Choir—they have their own choir, ushers, etc. It's wonderful training for her.

I went to the General Meeting of the Woman's Society this week (you'll probably want to join one of the evening circles for young mothers). Such a busy place you never saw! After the program I learned there were two committees in session as well as a group of volunteers helping with a special mailing.

There's always something on schedule at the church, it seems. No wonder we have three custodians. It must really be a problem to clean up after one meeting before it's time for another.

Do you remember how Dad taught me what it cost to keep his office going (I'd just come home from college and was unbearably knowledgeable—and sure he'd have more money for **us** if he spent less on his plant) by making me work there a week? I know now it was a good idea.

And, as we went up the steps today, I thought of all the effort that made the hours of worship and study meaningful for us—a personally helpful sermon, lovely music, greeters, ushers, teachers, bulletins, a clean church—so much planning and detailed hard work that we take for granted most of the time. The church doors swing open for us—but it doesn't just happen by magic!

All of us are looking forward to May 6. There will be an Open House at the church from 7 to 9:30 that evening. Ann, especially, is counting on the games and movies for the small fry. And Jack and I will have a grand opportunity to know other church folk better. Wish you were going to be here then.

Much love,
Susan

Wednesday Evening
May 11, 1955

Dear Mother and Dad,-

Your letter about your Mother's Day gift from us was such a dear one. We're surely going to try to live up to your expectations.

Yes, I agree, example is powerful. We hope we may help others. You have, I know. You remember Geneva and Jim, who used to live across the street from you. She wrote on the birthday card I received from her last week "Your Mother and Dad helped Jim and me over the rough spots many a time, not just by what they did for us but most of all by the way they believed and attended and supported their church. They've been an inspiration to us."

Well, having decided to tithe we had to settle down to being practical—in terms of dollars and cents—about it. First of all, we ran into the problem of how to go about it. You should have heard the argument we had last night!

Jack insists on setting up a regular way of handling our household finances. I admit he's right—but you know me and money! However, Jack says that keeping track of our money is part of my job in the home, and especially the way I can do my part in carrying out this new, important part of our home life.

Anyway, this first year we've decided on this method of using our tithe: 10% of Jack's $6,000 is $600. We are definitely making a pledge to the church budget of $7 a week (I'm amazed that last year we gave only $2 a week). Then I'm pledging $3 to the W.S.C.S., we'll give $15 to Community Chest, $15 to Red Cross, $75 for the Special Christmas and Easter offerings, $52 for Church School, and that leaves $99 for miscellaneous giving or for addition to one of these others if we wish.

After we had our argument settled Jack and I talked the whole matter over with the children. We tried to lead them into a decision to make a regular pledge to their church too out of their allowances or, in Jack Jr.'s case, out of his earnings. I was so proud of their eagerness to do their part. Ann is pledging 5c a week, Marilyn 10c and Jack 25c.

Of course Jack and I know that planning is the easiest part. We can do it, though, by putting this money aside, first, just as our tax deductions and house payments are. In our family devotions this morning we read that God enables us to do what we should when we set our feet in that direction. We're trusting that He will.

And, this year, all of us are really looking forward to Sunday, May 15—Loyalty Sunday.

With love from all of us, and especially
YOUR SUSAN

Religion in Historical Perspective

Herbert W. Hansen*

AN HISTORIAN'S APPROACH TO RELIGION by Arnold Toynbee. Oxford University Press. 318 pages. $5.00.

One of the outstanding historians of our day giving the world-renowned Gifford Lectures at the University of Edinburgh in 1952 and 1953, has now given the general reader this book based on the lectures. With great tolerance he states that his theses are not dogmatic, but present one reasonable and accepted view among many possible alternatives. Human beings are self-centered and their views of the universe are partial and subjective. The historian's sight is an attempt to lift men above their partial sights, so that they can see more impartially.

The first part of the book deals with the dawn of the higher religions. Variety in religions resolves itself into three general classifications. Man worships nature, man himself, and an absolute reality that is neither nature nor man but is in them and at the same time beyond them. Non-human nature is much more easily subjugated by man than human nature which is as recalcitrant today as it ever was. Man may worship a parochial community, or, at what we consider a higher stage of civilization, may idolize an ecumenical community. Or he may put a self-sufficient philosopher in the place of God. Every form of man-worship is a religious expression of self-centeredness and infected with the intellectual mistake and the moral sin of treating a part of the universe as if it were the whole—of trying to pull the universe around into centering on something in it that is not and ought not to be anything more than a subordinate part of it. Man-worship of any kind is unable to satisfy man's spiritual needs. Man is not God and the worship of human power prevents the worshiper from finding the right attitude towards suffering.

The "higher religions" of the world, Hinayana Buddhism, Mahayana Buddhism, Hinduism, Judaism, Christianity, Islam, and Zoroastrianism, rise above man-worship as well as above nature-worship. They are concerned with serving others and suffering with or for others. Suffering is accepted as an opportunity for acting on the promptings of love and pity. This ideal is practicable for man because a supreme being has demonstrated his own devotion to the ideal by subjecting himself to the suffering that is the necessary price of acting on it. In societies in which the divine participant is a self-sacrificing savior, a new way of life is opened up for the human participants, giving them a prospect of reconciling elements in human life that previously have seemed irreconcilable. Life is found through sacrifice and suffering.

Lower forms of religion will persecute the devotees of a higher religion who practice the essence of suffering. They will seek to divert the higher religion from concerning itself with its primary high purpose. A Roman Empire will seek to capture Christianity to use it for alien mundane purposes. The philosophers of a lower faith can even make a high religion translate its gospel into their terms. So Christianity gained its Hellenistic theology often by taking the life out of its practical ideal of suffering love.

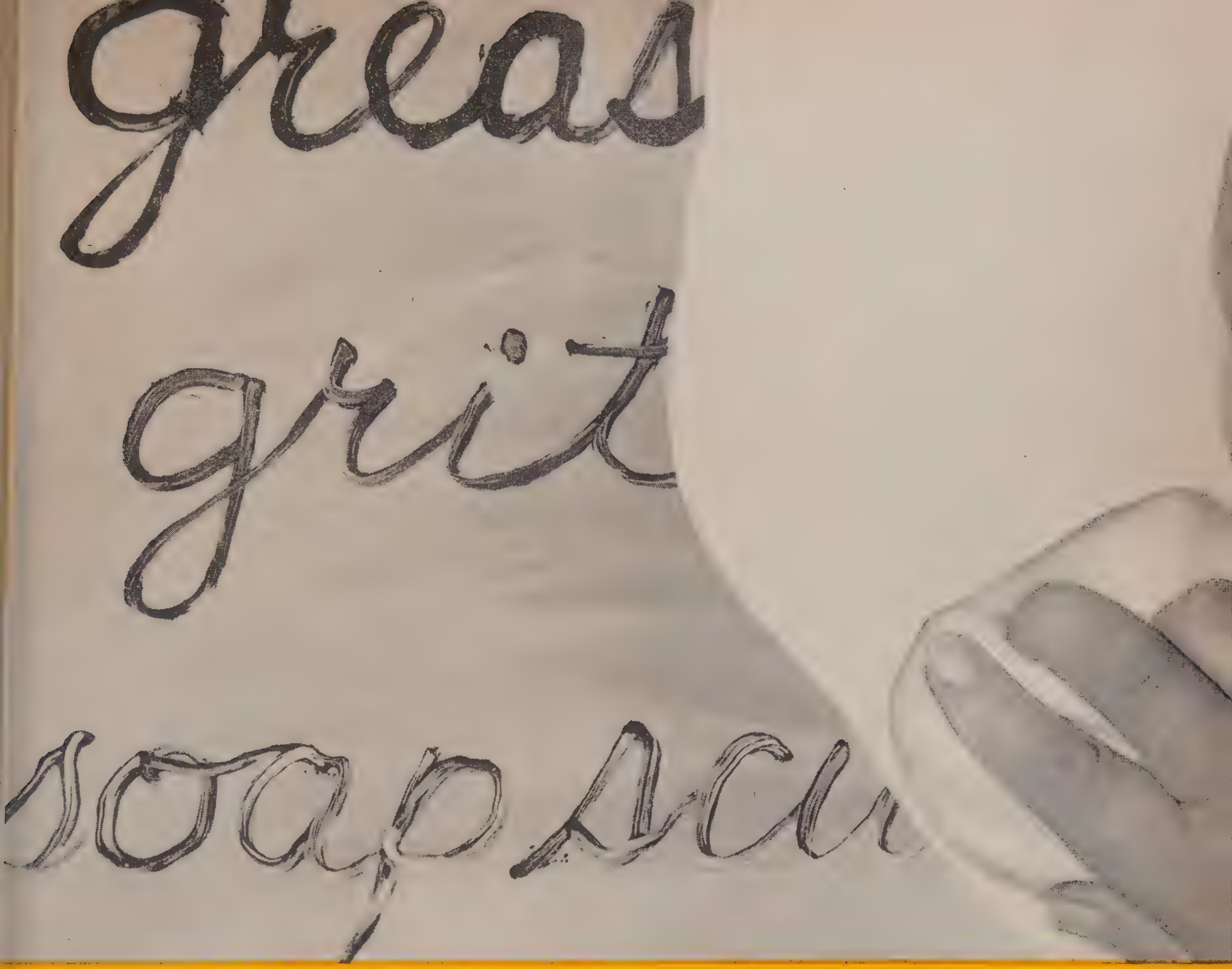
The historian is suspicious of idolizing any given religion. He cannot believe that "a *unique* and *final* revelation has been given by God to *my* people in *my* time on *my* satellite of *my* sun in *my* galaxy."

The first part of the book closes on the note that the meaning of life, existence, and reality is love. If God is self-sacrificing love, and if God has taught man, not merely by precept but by example, that the right attitude towards suffering is to embrace it in order to make it serve the cause of love, we can catch, in this vision, a glimpse of reality that will satisfy both the heart and the head. If this is the essence of religion, we must hold to it.

The second part of the book deals with religion in a Westernizing world. The modern western sailing ship spearheaded the spread of our civilization over our planet. In this process man became enamoured of science and technology and turned his back on the West's Christian heritage. In the seventeenth century, the Western Christian way of life began to break down. Technology and the findings of experimental science became the paramount interest and pursuit of the leading spirits in the Western society. A horror

(Turn to page 78)

*Minister, Community Baptist Church, Scarsdale, New York.



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The Cure of Souls

John Bishop*

"Two men I honour and no third," said Carlyle. "First the toilworn craftsman that with earth-made implement conquers the earth and makes her man's. A second man I honour, and still more highly: him who is seen toiling for the spiritually indispensable, not daily bread, but the Bread of Life."

That view of his calling is sometimes clouded for the pastor, busy with multifarious tasks, by the dust of affairs. If he should ask himself what is the end of all his efforts, the answer is that it is nothing less than the cure of souls.

In old China it was the custom to pay the doctor to maintain people in health, and payment ceased when they fell ill, until such time as they were restored. There is a close parallel between that procedure and the relationship of people to the Church of Christ. It is not merely that we lose revenue and popular success when people are no longer regular at public worship. Their souls are falling sick. That is the spiritual menace revealed by their absence. It is the office of the local pastor to prevent that from happening. He is there to maintain them in healthy religious life. Prevention is the better part of cure.

The cure of souls is not primarily a matter of ministering to minds diseased by neuroses and phobias, but to all sorts and conditions of men. Of recent years much emphasis has been laid on the psychological work made possible to a minister. Not a few men have engaged in a dangerous specialization in this field which has only revealed the scantiness of their equipment. As Dr. Ralph Sockman puts it:

> The minister who devotes himself to such work must beware lest he make more ado about the one abnormal case that responds than over the ninety and nine who need no psycho-analysis. There is a tendency to put too much emphasis on exploring the abnormal and not enough on developing the potentialities of the normal. The cure of souls may well involve the ministry of the trained psychologist, but that is not what is meant by the phrase as it has been used for generations. It stands for the life of the minister in relation to his people: a life which reveals constant, vigilant, sympathetic, and spiritual attention.

Each of these four adjectives needs to be stressed. A man must be constant, and this means that he must be master of his temperament and not its servant. It implies all that is the product of a truly disciplined life. The vigilance of the pastor may be compared to that watchfulness of mind, responsible and sensitive, seen in a ship's captain who will wake from heavy sleep if the ship's course is changed contrary to his expectations. A minister must be sympathetic, which means more than feeling for people and with them. It implies that he become effective to lead them and strengthen them. Above all, the minister's life must be spiritual, which is something very different from a professional manner.

All these qualities of mind and heart are involved in the word pastor. Like the shepherd, the minister has as his main work the maintenance of the flock in health, and that includes the ability to increase it. Dr. Latourette has remarked that only in Christianity has there appeared the figure of the shepherd. Other religions have their prophets and priests. Only Christianity has pastors, shepherds of souls, men full of love who give themselves to the task of close identification with the needs and problems of others in order to help them. If ever shepherding needed to be done, it is now. The humblest minister can become a faithful and successful pastor. God never intended that his world should be saved by pulpit geniuses or he would have created more of them. Every herald of the gospel who loves his Lord, knows his Bible, cares for his fellowmen, and hungers to win souls for the savior, can become a good pastor, if he honestly tries.

According to the dictionary the cure of souls is "a spiritual charge." Its origin (Latin, *cura*) stood for carefulness, solicitude, pains, trouble—only in a minor sense dealing with remedies. Today the meaning of the word cure has been inverted. What was secondary has become primary in general speech. The same danger is likely to attend its use in pastoral theology, that noble subject which should be of permanent interest to all ministers of the gospel, as it was to Wesley, who had no use for Christian academics divorced from what he cherished as experimental religion. As Father Piette says: "Textual criticism is nothing to Wesley: he preferred to follow his mother's advice and devote himself to pastoral theology. Life appeared too short to be spent on researches that had no practical application." The minister's work is

(Turn to page 64)

*Minister of McCrea Memorial Methodist Church, Port Murray, New Jersey.

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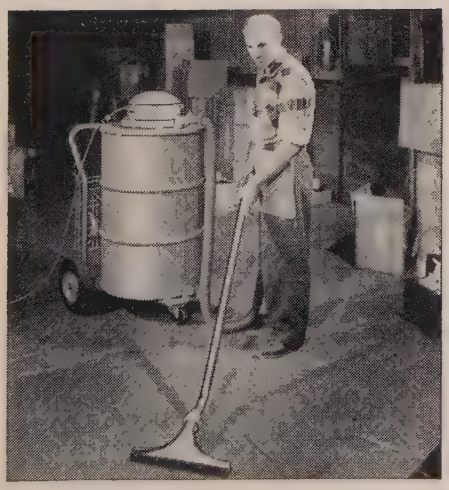

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Priming the Preacher's Pump

David A. MacLennan

Dr. MacLennan's latest book, **Entrusted with the Gospel,** has just been published by The Westminster Press, and will be reviewed in the October issue of **Church Management.** Consisting of the famous Warrack Lectures on Preaching which Dr. MacLennan delivered at the Universities of Glasgow and Aberdeen in 1955, the book has also been chosen as the mid-summer selection of the Religious Book Club.

What's wrong with theological education? Who hasn't asked that question, and who hasn't attempted at least a small contribution toward the answer? Now that over a year has passed since I returned to the parish ministry from a significant professorship in a great seminary, I still ask the question, I still seek materials for an answer which will be relevant, true, and helpful to my brothers in the ministry who guide and teach in schools of the prophets. Dr. H. Richard Niebuhr's recent volume on the ministry, its goals and commentary on the training for moving toward them, has proved helpful but not as practically useful as many would wish. Perhaps not even the most patient and thorough-going research scholar and theologian can give the answer. More than once in the past few years, working parish ministers have discussed the issue with me. Appreciating much of what they received in their own divinity schools, they nevertheless express concern and sometimes alarm that the pastoral and preaching ministry seems compelled to fight for its right to be considered primary in the curriculum. Still the false dichotomy persists in theological corridors, faculty rooms, and student lounges: that between the "content" and the "practical" courses and departments.

Wherein do you think the seminaries fail to prepare the parish minister adequately for his multiple task? What do you think could be done to make curriculum, emphasis, and field work of greater usefulness to the church at the parish level? Is it true in the seminary you know best that while public tribute is paid to the general practitioner in the Christian ministry, private contempt is reserved for him, with highest praise reserved for the specialist—the Ph.D. candidate, the embryo professor? If so, how can true perspective be recovered? If you have ideas or answers, please send them to me, in care of *Church Management.* More than one friend is agitated and all of us (including deans and presidents) are concerned to make every seminary a great school of the Church.

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

SERMON SEEDS

I. *What Are We Waiting For?* This could be a sermon for Reformation Day, for the actual launching of the fall program, or even for World Communion Sunday. Its theme is the persistent heresy that the propagation and support of Christianity is chiefly the responsibility of clergymen. This fallacy has been strengthened by the clergy themselves! We may suffer from that hazard of our occupation—the Yahweh complex. Symptoms: inflated ego, accompanied by conviction that world cannot run without our direction and participation.

Laymen have also encouraged this heresy. It relieves them of considerable responsibility and is a great energy-saver. But in the infancy of our Hebrew-Christian faith it was very different. For example, in Exodus 18 we hear Jethro warning Moses that the great leader's task is too much for any one man. Jethro urges the appointment of lay-leaders. In memorable words our English version preserves his demand: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Exodus 18:21). James Moffatt disclosed the qualities of these lay associates in the ministry even more sharply when he translated the Hebrew: ". . . capable men among the people, religious men, honest men, who scorn unjust profits." While this provision was to insure an adequate number of magistrates in an ancient society, its wisdom carries the approval of God's Spirit.

(1) Historically, Christianity has been a religion of laymen. All Christ's followers were ministers. Some were pastors, teachers, administrators, and preachers. Jesus, our master, talked not the language of professional religionists but the language of laymen. His first disciples, the first apostles, were laymen, engrossed in laymen's occupations. But soon a priestly class grew up as it had in the older

(Turn to page 79)

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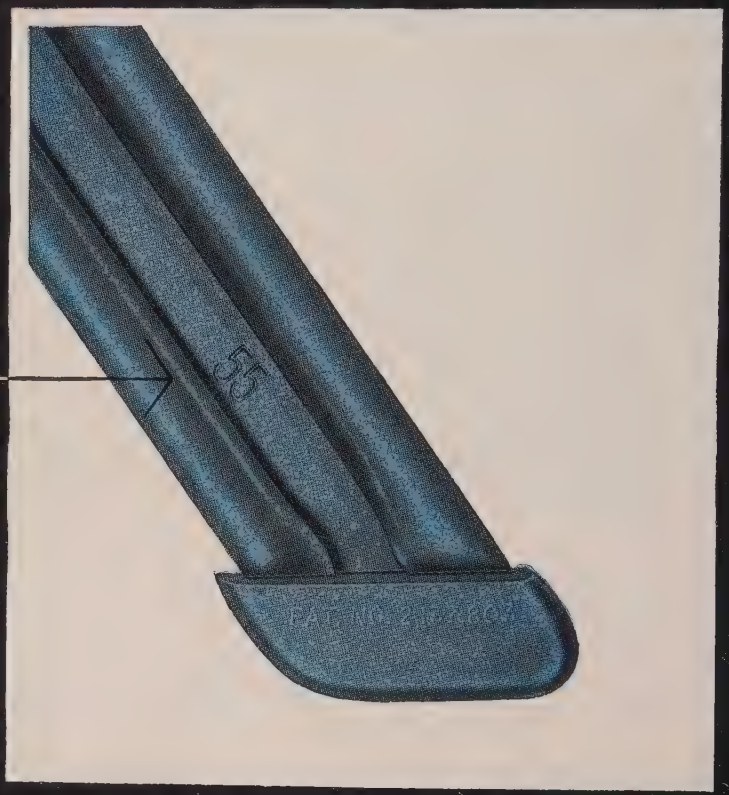

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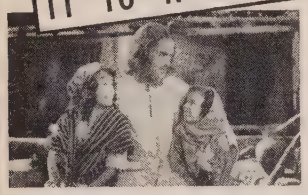

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How to Organize Church Secretarial Work

H. Roberta White

This article first appeared in the July 1946 issue of **Church Management.** It is reprinted in response to many requests for an article on the church secretary.

Many a minister has breathed a grateful word of thanks that the day has passed when the only people on the church staff were he and his wife, the latter who served in a volunteer capacity without compensation The day of women on the church staff has come to stay. The positions open to women as church secretaries, ministers' assistants and/or secretaries, parish callers, and church hostesses are being made increasingly attractive to those who find their interests and abilities in that field.

One of the first problems which confronts both the church and the minister in the hiring of a church secretary is the salary to be paid. The church, like any other non-profit organization, is quite willing and frank to state that it cannot compete in salaries paid by commercial and business firms. Yet both the prospective feminine employee and minister know that the satisfaction one gets from church work cannot be used to pay room and board, nor can it be used as barter for a pair of shoes purchased at the store owned by the leading church deacon.

How much, then, should be paid? One of the first things to be considered is that the church must, if it expects to have expert instead of mediocre help in the church, provide some kind of retirement security. The secretary may elect coverage by social security, but if she does not, a substitute must be provided. There are two alternatives. One possibility is that a high enough salary be paid so that the individual is able to save a certain amount of each pay check. If the salary is so small that there is nothing left after the employee has paid for room, meals, transportation, clothes, and church pledge (which is more often than not larger than that of many higher income bracket people in the church), there is no opportunity to lay aside any money for the emergencies such as doctor bills. There is no opportunity to buy insurance, or even maintain a savings account. In fact, if a living wage is paid, it means only one thing—living from one pay check to another. The salary should provide enough income so that the employee is free from the need of thinking about money as the main reason for working.

In lieu of or in addition to social security for church secretaries, many denominations are working for the right to add them, along with ordained persons, to the denomination's pension fund. This would be of great benefit to those considering work on a church staff even though the actual salary might be lower than that paid on other jobs. This savings which accumulates over the years for the individual into which both the employee and the church pay, is of great benefit.

When the beginning salary has been decided upon, don't forget the annual raise to boost the morale. More often than not the suggestion and pressure for a raise for the secretary must come from the minister, who alone knows the long hours and effort which the secretary gives. Too many official board members are prone to think, and many often ask when they see the church secretary only on Sunday, "Just what do you do all week long?"

The minister must plead the case of the secretary and often loud and long. We'd like to hand the proverbial bouquet to the minister who recently obtained a $300 a year raise for his most efficient and cooperative secretary. Incidentally, her salary before the raise was equal to that paid in her city by the majority of business of-

(Turn to page 25)

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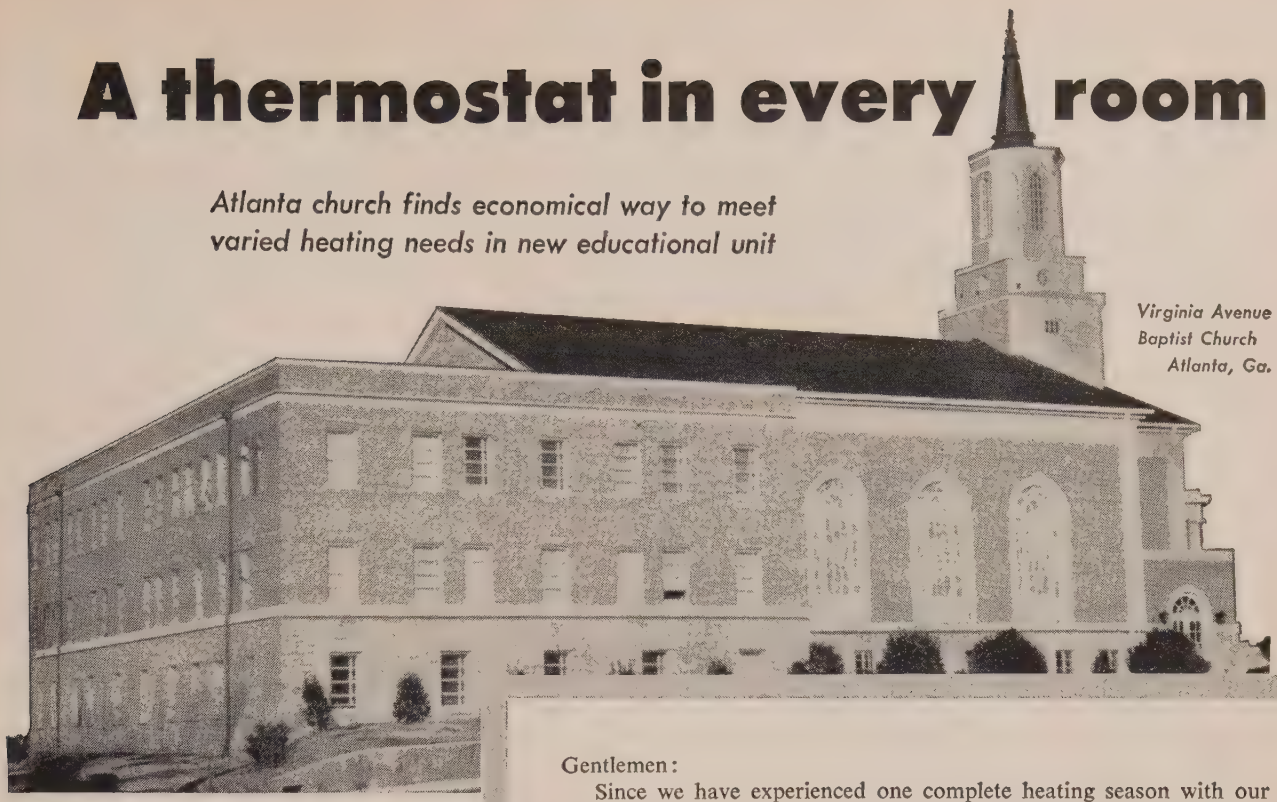

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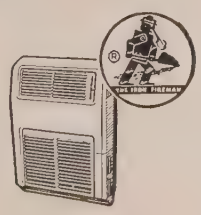

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How to Organize Church Secretarial Work

(From page 22)

fices. Needless to say this young woman is "sold on her job," not because of the salary alone, but because of an understanding and appreciative minister, and the interest she has in her work.

Once the church has decided how much it can pay a secretary, it also must decide how many it needs. How large should a church be before it has two secretaries? The minister of one large church has used as his basis the ratio of one secretary to every 500 members. His plan is working satisfactorily.

What Are the Duties?

Immediately other considerations come into the picture. If there is one secretary, what shall be her duties? If there are two, how shall the work be divided? What personal traits are desirable?

Through the school of experience, many a minister has learned that it is most wise not to hire a church secretary or minister's assistant from the congregation which he is serving. The ideal situation is to import a woman for the position.

Many a minister has been sorely tempted during the first harassing months of his new pastorate to send an S.O.S. for his former secretary, especially for the one who understood his eccentricities, could anticipate his needs, worked in harmony and confidence with him, and could meet the public. Many a minister has solved the secretary problem by doing just that, yet at the same time placing his successor under a handicap. Much is to be said on the subject of whether or not a church secretary who knows the ropes in one church should stay on to help the in-coming minister, go with the departing one (providing she is asked), or seek employment elsewhere.

Any woman who works on a church staff must be possessed with a boundless amount of patience, tact, and understanding as well as the ability to keep confidences. As in any job, a pleasing telephone voice is a necessity and a telephone memory an asset.

To be able to recognize voices over the telephone flatters the caller immensely.

One minister was astounded when called to the telephone one day to have a masculine voice speak with delight and good humor. "Reverend ————, what do you feed your secretary? I called your office today, the first time in six months, and when I asked for you without telling her who I was, your secretary said, 'Yes, Mr. Victorson, Dr. ———— is in.' It's uncanny. She hadn't heard my voice for six months, mind you! How does she do it?"

The secretary should have an enthusiasm for her work which will carry her through storm and turmoil, late hours and rushing schedules. We're still wondering about the secretary in one of Manhattan's largest churches who commented to us, strangers, one day, "I don't know why anyone would want to work in a church." From the sour tone of her voice, we wondered why she did. Apparently she wasn't finding much pleasure in her work.

If the church is able to provide two secretaries the division of work should be as complete as possible. Neither of the women should work in the same office, not that they will hinder each other by engaging in small talk, but that any office visitor will interrupt both employees. Whether the office visitor comes seeking someone to whom she can pour out her woes, or to make a reservation for the dining room, the conversation will not include two but three. Why waste the time of two when one can handle the situation?

Division of Labor

The division of labor will almost automatically give to secretary No. 1 the position of minister's secretary, and to secretary No. 2 the role of church secretary. Often the latter position is expanded to include the title of church hostess.

The minister's secretary usually is preferred by the minister to be younger than he is, and unmarried. The fact that the woman is unmarried and without home responsibilities leaves her free to concentrate more completely on her work. Not to mention the fact that if the occasion arises to work overtime to meet a deadline with the printer for the next issue of the parish paper, there is no family at home about which she is worrying while they wait for dinner. This is not a selfish reason for asking that secretary No. 1 be unmarried. It has merely proven to be more practical for many reasons.

Secretary No. 2 may be either younger or older than the minister. If older, she often fills the capacity of church hostess and "mother confessor" to those who find need of such a woman to whom they can unburden themselves.

With two secretaries, the one in second place should be given the responsibility of maintaining accurate and up-to-date church records, answering the telephone and referring calls to the proper person, maintaining the schedule of church activities to prevent conflicts. She may also do routine mimeographing, addressing envelopes, and caring for bulk mailings. Of course, there is the emergency time when all the church staff cooperates in getting out the large mailings. Even volunteer help is made use of.

While secretary No. 2 is doing this type of work, secretary No. 1 is free to assist the minister, care for his correspondence and that relative to the policy and operation of the church, make his appointments (and remind him of them),

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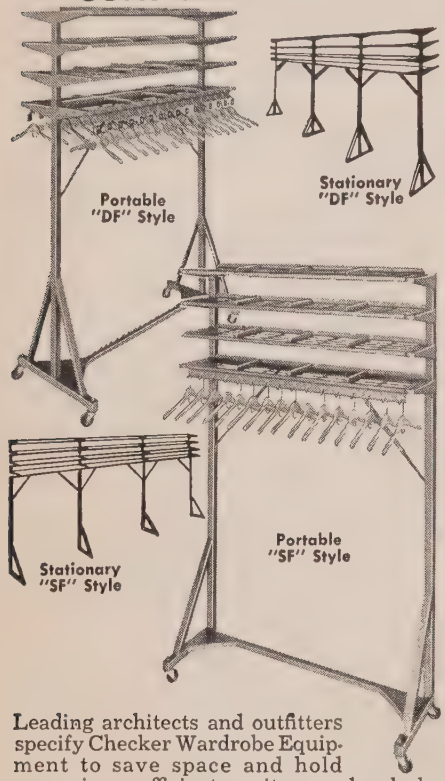

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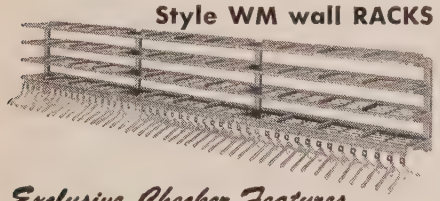

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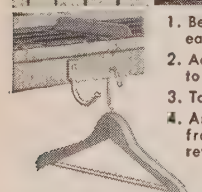

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do research work in connection with his sermons, lectures, and writing, edit his manuscripts, and serve as the buffer between him and the public, when need be. She will also make suggestions to him of parish calls that should be made. Frequently a secretary will hear about persons sick, bereaved, or in trouble before the minister does.

We recall one instance when tragedy struck in the home of an active church family during the night, taking the life of a beloved twelve year old boy. Early the following morning one of the public school teachers informed her friend, the church secretary, of the death. Before the breakfast hour, the secretary's telephone call interrupted her minister at his shaving. In the grief and consternation which swept over the family, neither its members nor friends had thought to tell the minister of the tragedy. The family so deeply appreciated the early morning call of their pastor who rushed to the home, that they failed to notice, as he had, that he arrived sans his necktie.

Must Know the Minister

The minister's secretary can aptly dispatch her numerous duties if she is taken into the minister's confidence and told his attitudes and policies. The secretary who knows that the minister has an unbreakable rule that he will marry no one unless he is able to have at least an hour's pre-marital counseling period with an altar-bound couple, will never calendar a ceremony without first inquiring if the couple is willing to give the time for such a counseling session. Thus she is able to save valuable time for the head of the staff.

Such was the case of the couple who came in a flurry to the church office late one afternoon. When the question was asked about the pre-marital counseling period, the man replied, "Heck no, lady. I ain't got no time for sech! We just want ta git hitched. I gotta git back home by milkin' time."

One minister informed his secretary that his one great inconsistency in life was his allergy to the Woman's Christian Temperance Union, and his earnest desire to counsel with alcoholics. So keen was his desire that she was instructed to turn away no person coming either for money or help who seemed to be under the influence of liquor. She was to call him each time such a "case" came in. At the same time no announcements for the W.C.T.U. could be accepted for any of the church publications.

The ability to see all, know all, and tell nothing should apply in the case of the minister's secretary. Much that goes across the minister's desk would make interesting conversation outside the office, but the strictest confidence should be maintained. Many a secretary knows family secrets which have been bared in a church office. Like the physician's assistant, confidences die with the individual who has shared them.

One of the problems confronting the secretarial staff of a church is the meeting of outside demands. Too many church secretaries are harried by requests from youth fellowships, women's groups, the finance committee, and other intra-church bodies for work these groups could usually do for themselves. From these outside demands, the church staff must be protected.

Swapping Help

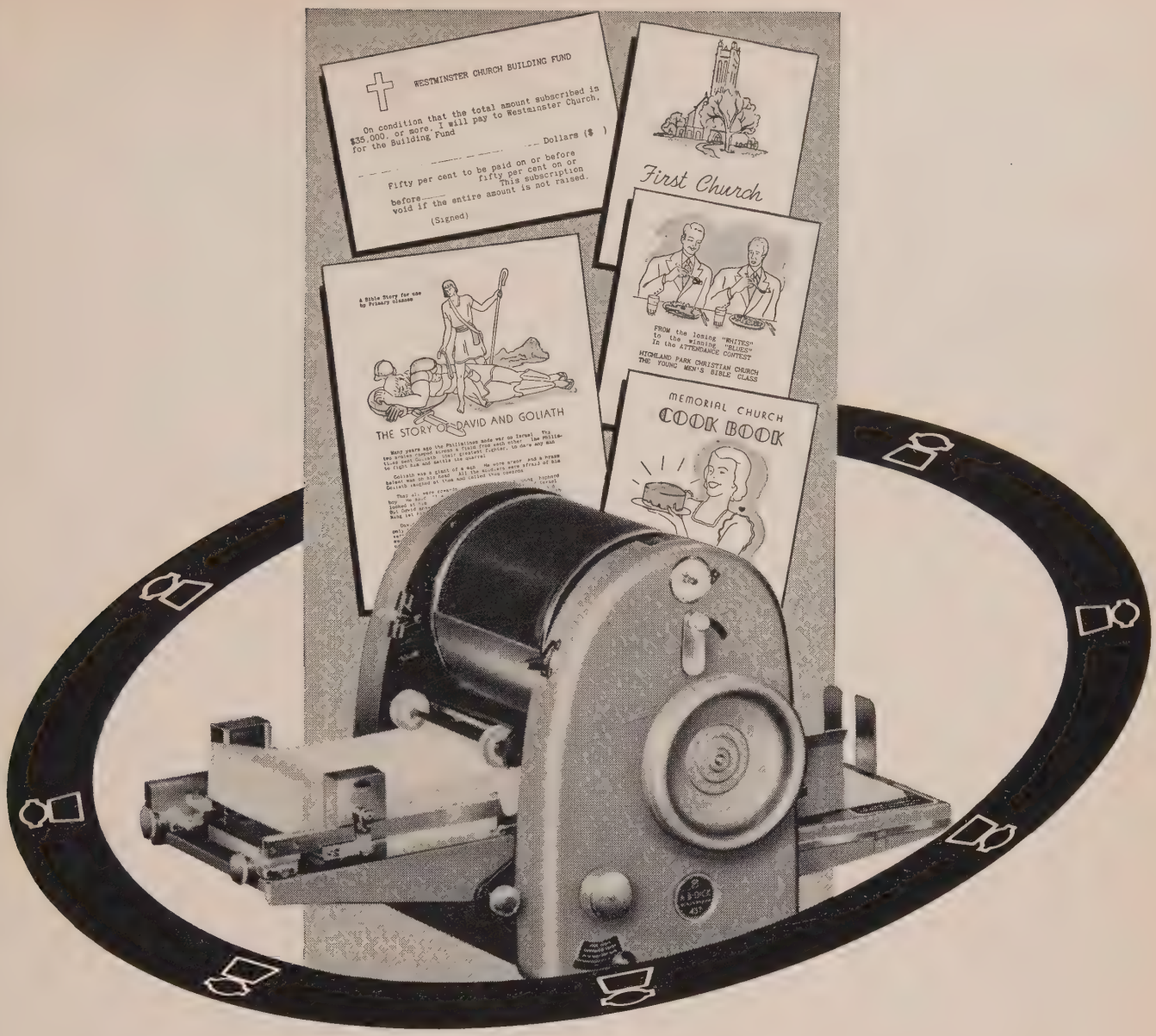
One staff solved the problem by announcing that all requests for mimeographing and routine typing must be received not less than four weeks before it was needed. The staff had discovered that the organization which is so well regulated that it knows what it wants and can anticipate its needs that far in advance, doesn't make demands on the church office anyway. Thus the rush orders were eliminated.

Another minister issued the order that all outside demands must go over his desk. Incidentally, the majority of them never got further. His finance chairman, who recently designed a letter for parish coverage, had learned that the short-handed church staff could not care for such a large mailing. He declared that as long as he was chairman of finances, the letters would be done by a commercial letter shop with him paying the bill. "I don't use all of my tithe anyway, so why not do this." (Please, somebody, pin an orchid on him!)

In some churches a course in using office equipment has been offered under the direction of the church secretary for the youth fellowship or University of Life members. From the group a committee is selected which meets several consecutive evenings to learn how to properly cut stencils, operate and care for the mimeograph, hectograph, and addressograph. Now those youth groups can do their own letters, print their announcements, and often serve as volunteer helpers in the office after school. Only responsible youth are picked for the course, and their sponsor is always on hand when they are working on their projects at the church.

One of the most commendable solutions to the problem of outside demands makes use of the old barter idea. When the secretary is asked to mimeograph a two-color Christmas program for the women's society in double-quick time, the reply of the secretary takes this turn. "Mrs. Henry, your program certainly deserves to be printed and to have a good job done on it. I'd like to help you, but here are the things I have to do before the time you need these programs on Wednesday." Then she tactfully lists a few technical jobs as well as a few routine ones which any outsider can do.

By this time, if Mrs. Henry hasn't already started to apologize for being so imposing, the secretary comes forth with



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Perfect sunshine. Perfect breakfast. And a perfect family too, I thought, proud of the happy, healthy faces around me.

And then through the window we heard the new bells begin to play. "Beautiful!" I was about to say—when something in the splendid music stopped me.

***"Where does this perfect morning come from?"* the ringing voice demanded.**

The answer surged over me, made me eager to be on my way. Yes, I was too early for church—but this sudden humble prayer inside me could not wait!

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what sounds like a new and bright idea, without Mrs. Henry suspecting it has been in the back of the secretary's busy head all the time. "Now, Mrs. Henry, it will take me at least three hours to prepare the stencils and to do the mimeographing of your programs as you want them done. Suppose you fill in that amount of time by coming into the office Monday morning at nine o'clock and addressing mailing labels, filing address changes. . . . Only by such an arrangement can I help you." Fortunately the idea does work. When church members learn they will have to reciprocate with time and labor, the outside demands frequently decrease. We are not suggesting that no demands should be made on the church office staff. However, imposing must be eliminated and the people educated to volunteer help when they want assistance.

The secretary should have a definite pride in her work, believing that it demands her best, and that no work goes out from the office as an ambassador of the church unless it is her very best. And that means, among other things, letters without erasures, envelopes with the stamps placed straight (and no lipstick smears on the flaps), letter perfect printed materials, and neat mimeographing which has been slip-sheeted.

One final consideration is the relationship between the minister and the members of his staff. Each member must have a chance to grow. They are not created some slave and some free. All should have a chance to plan, create, suggest, and carry out their ideas. Between the minister and staff members there must be a feeling of mutuality and common concern in their tasks. The duties of all must be clearly defined, responsibilities listed, and as there must be no over-lapping, so also there must be no infringing.

The church secretary has a place all her own and by her own initiative can make it a most enjoyable and happy position. She can find satisfaction, pleasure, humor, pathos, and live close to the public. She will associate with the great and the near great, the rich and the poor, the weak and the strong. Given the right combination of attributes, surroundings and associates, she will come forth feeling she has one job in a million. She is a church secretary and she's glad she is.

BROTHERHOOD

All your strength is in your union
All your danger in discord;
Therefore be at peace henceforward
And as brothers live together.

—Henry Wadsworth Longfellow

If You Could Follow

William S. Wise*

The tragedy of giving is that our economy calls for gifts of money or dollars. A dollar is placed on the offering plate on a Sunday morning, and a dollar is a very impersonal thing. You could give the dollar and the only result apparent to you would be one bill more on the plate and one less in your pocket. If you could follow that dollar bill as it is translated into eternal values. . . .

Your dollar has eternal values. It is invested in the consecration of parents and the baptism of infants. It wings its way into the heart and the mind of a boy in a mission school in India. It is definitely in the operations performed in a South American hospital. It has a part in the marriage ceremony that sets the goals and standards of a Christian couple. It challenges high school and college students to higher levels of living and service. It feeds the starving children and adults in Korea. It helps unwind the emotions and despondency of an intended suicide, and saves a life. It carries the great affirmations of faith through prayers in sick rooms. It provides laughter and good times through church parties for all ages. It brings cheer and companionship to lonely men and women. It heals broken hearts and crushed spirits at communion rails. It gives opportunities for members to teach and visit and phone and serve. It holds before our members, through mail and printed matter, all of the parish and organization activities of our church. It stands by with silent sympathy and comfort when loved ones "go home." It enables those who are guilt-ridden and fear-driven to find forgiveness and peace.

If you could see and hear and read the gratitude and appreciation, the love and help that your ministers see in the hearts and in the eyes and on the faces of those who are touched because of your dollars, if you could see and feel these intimate personal experiences—then you would no longer see only a dollar bill on an offering plate. Instead you would see dull eyes brighten, lonely lives changed, broken lives mended, rough lives smoothed, sad hearts comforted, and the fruits of the Spirit everywhere. If you could follow your dollar—your heart would rejoice and you would personally know the blessings that come to those who give cheerfully—for "God loves a cheerful giver."

---

*Minister of First Methodist Church, Pittsburgh, Pennsylvania.

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Divorcees Anonymous and the Church*

It has been long recognized that divorce and marriage failure are preludes to degeneration of personality and society. In many individual instances pastors of churches have worked with divorced persons to rescue them from the path of degeneration precipitated by this failure. On the whole, however, the church has turned away from the mess. This insulation from the immediate and intimate contact with the consequences of marriage failure has, on the other hand, caused many sincere Christians to actually urge divorce upon their fellow members when in difficult straits. It is truly amazing how widespread the idea has become that divorce is going to be "an easier way out." Now some churches are finding a technique for working with the divorced people, rescuing them from the demoralizing effects of marriage failure, and finding new ways of preventing divorce.

Such a church is the Congregational Church of Rockford, Michigan. Its pastor, H. Walter Yoder, took considerable training in psychological therapy and family counseling at the Chicago Theological Seminary, and spent two years of training and practice as a counselor in the psychological Counseling Clinic of the University of Chicago under direction of Dr. Carl Rogers.

Four years ago a new group in Chicago called Divorcees Anonymous inquired of Mr. Yoder if he would accept referrals of divorced persons seeking counseling. He had already established a practice in personal counseling in connection with his area in western Michigan. Persons then in counseling with him and some new referrals organized a Divorcees Anonymous chapter in Michigan.

This group with members added from time to time have met for nearly two hours every week the last four years. The central core of fifteen persons, who have had considerable personal counseling themselves, meet for two purposes: (1) To help themselves in group therapy, (2) To help other persons through deeper understanding and working through of problems related to marriage breakdown. The group now includes members who are in various stages of marriage breakdown and rebuilding. Some are divorced, some are separated, some are just having difficulties, some have worked through to successful reconciliations. All of this accumulated knowledge of the inner feelings and of how to get at persons with marriage problems is now becoming available and put in operation from the center in the Rockford Church.

As the program has developed, persons come by referral from all over the state of Michigan: from churches, from pastors, from doctors, from judges and lawyers, from friends, etc. The church has established a Religious Counseling Committee to help support the program and to interpret it to the local church body. Gradually it is developing the role of the church's program as a great therapeutic center for those desiring to avoid marriage breakdown or to redeem what seems to have broken down.

Some 300 couples have now found help through the workings of this small center in a local church, not counting the many groups led by this core of people or the pastors who have come for training in the program. Of those who have followed

H. WALTER YODER

Divorcees Anonymous was founded in October 1949 by Samuel A. Starr, a Chicago attorney. Mr. Yoder, pastor of First Congregational Church, Rockford, Michigan, a man trained in personal counseling, organized a chapter of Divorcees Anonymous in Michigan in 1951. The personal counseling clinic which he has established works with many counseling problems in addition to the problems of divorcees which is discussed in this article.

*This material came to us in response to an editorial, "Church Clubs for Divorcees" which appeared in the November 1955 issue of *Church Management.*

(Part of an Advertisement by Wells Organizations continued from back cover)

FUND-RAISING vs CANVASSING

Here are some definitions which need to be considered in relation to a church's financial stability:

1. CANVASS (or money-raising project): Means the medium through which the requirements for sacrificial giving can be introduced — usually using as a stimulus for it a specific, urgently needed facility such as a new building, a larger church plant, or additional personnel.

2. STEWARDSHIP: In a broad sense, means the giving of more time, talent and means to the program of religion as it affects the daily lives of all of us.

3. FUND-RAISING: Is a long-range program of which a canvass may be only a part, usually a beginning.

4. PROGRAMMING: Is the approach to stronger stewardship by way of long-range planning, designed to achieve a permanently higher standard of giving and a clearer understanding of the church's dedication to God's Work.

FIVE PRIMARY ELEMENTS OF FUND-RAISING

There are only five primary elements which are vital to successful fund-raising. All others are secondary. These five elements are listed as five keys and are as follows:

Key No. 1 — Discover your hidden strengths.

Key No. 2 — Plan long-range program (at least seven years).

Key No. 3 — Conduct fewer but better canvasses.

Key No. 4 — Build confidence like a bridge.

Key No. 5 — Keep spiritual values first.

THE FIRST KEY; Discover Your Hidden Strengths

Two hidden strengths make the potential of almost every congregation much greater than it knows. These are: the desire to give, and the desire to lead.

Every church member knows he is supposed to give something, otherwise he wouldn't give anything. The question then becomes, *"How much?"*

The only way this question can be answered for most church members is by teaching. Teaching proper habits of giving, therefore, becomes a matter of teaching people to become better givers — not to just raise dollars and the emphasis must be on better giving habits instead of just gifts.

Secondly, every layman is a potential lay leader. To enlist him, though, requires big enough planning to attract big leaders. How these leaders are enlisted is another vitally important factor. The best leaders are enlisted by asking them to take jobs that justify their time and talents, not jobs they consider to be a waste of their time.

THE SECOND KEY: Plan Long-Range Programs (at least seven years)

Long-range financial planning can give stability and power to all your church's activities. Program planning uses individual fund-raising canvasses as deliberate and measured steps toward a permanently higher standard of giving. Such planning enables the church to forecast its income for as much as seven or eight years ahead.

Planning is the very essence of fund-raising. By making its own long-range plans with intermediate phases and objectives, the church prepares the way for its members to plan their giving. A pledge, for instance, is a plan for giving. Most families who resist pledging are really resisting planning. The church which plans its finance, fund-raising, and stewardship programs finds little resistance to pledging from its members.

Planning avoids many crises, and lifts fund-raising above the begging level. The Wells Analysis and Plan Meeting can help your Board develop a long-range plan, and step-by-step organizational procedures.

THE THIRD KEY: Conduct Fewer But Better Canvasses

Multiple appeals are the most expensive and discouraging ways to raise funds. Conducting too many canvasses and appeals increases resistance to fund-raising, and makes it hard work. The proper objective of all fund-raising is a permanently higher standard of giving. This means achieving a certain level of giving as an established habit. The dollars pledged in a canvass, therefore, do not of themselves indicate the success of the program. The permanency of the giving habits is at least as important as the amount raised.

A church can take one of three different routes toward a permanently higher standard of giving. Which route is best for your church is influenced by (1) present standards of giving and pledging, (2) present fund-raising methods and preferences, (3) building fund needs, and (4) ultimate goals and objectives. The Wells Analysis and Plan Meeting can help your church plan its individual path to a permanently higher standard of giving.

THE FOURTH KEY: Build Confidence Like a Bridge

Fund-raising is based upon confidence. The members of the governing Board of a church must have confidence in the potential of the church, the soundness of the objectives, the rightness of the plan, and the commitment of the other leaders. The plan which will generate the largest degree of confidence has these elements: challenging but realistic objectives, clear spiritual principles, businesslike methods, simple but effective organization, step-by-step guidance or instruction, and — above all — the plan must be understood. This is especially true of the attitudes of the lay leaders. Confidence which is merely spontaneous or emotional goes as easily as it came. Constructed confidence is a firm foundation on which a long-range program can be built.

The Analysis and Plan Meeting is designed to furnish a solid foundation of confidence.

THE FIFTH KEY: Keep Spiritual Values First

The temptations to secularize fund-raising methods are extremely inviting. It is not easy to translate spiritual principles and injunctions to fund-raising. Yet it must be done. Giving must be a positive spiritual experience.

For instance, featuring the needs of the church is often spiritually misleading. It is in the best interest of the members that they should be taught to give on principle, not to put out a fire. Again, many a fund-raising committee has resorted to high pressure simply because it did not know how to teach. Accepting cash gifts in lieu of pledges is another common lapse from spiritually-based fund-raising.

On the other hand, preserving only the appearances of spirituality can be dangerous. Fund-raising is neither exclusively finance nor exclusively stewardship-instruction; it is both. The Wells Analysis and Plan Meeting can help your Board plan a course which is realistic, effective and keeps spiritual values first.

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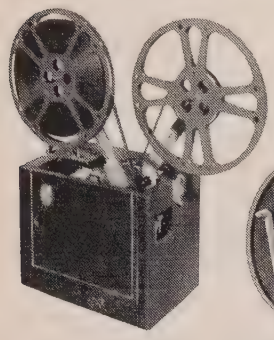

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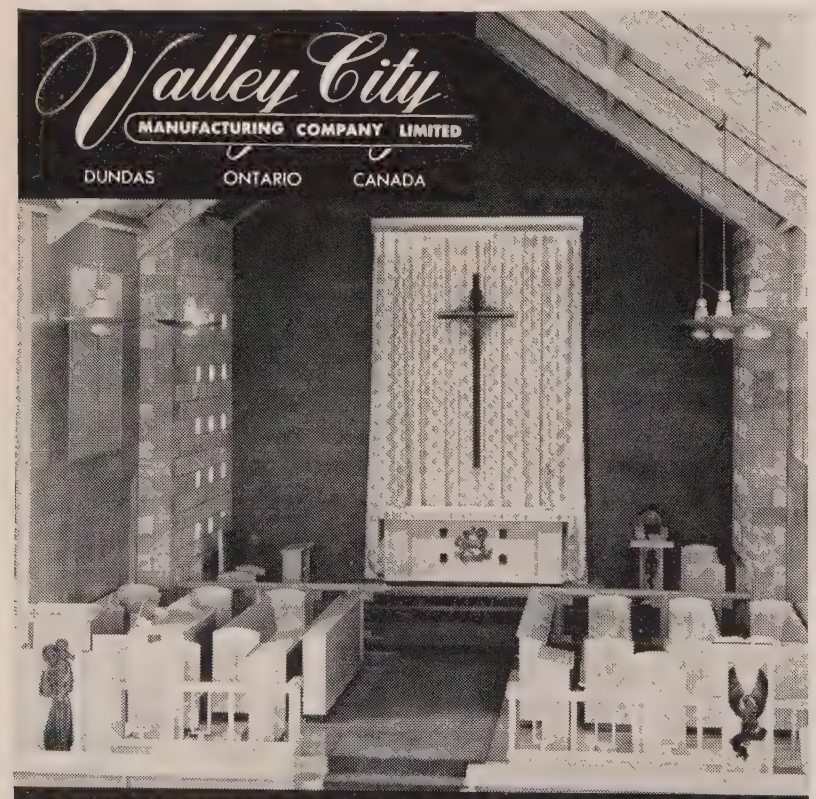

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through the counseling to any significant degree, there has been no divorce initiated by one who came, and only one of the persons has been divorced by her mate. However, much more significant are the reconciliations which have moved on into effective and growing unions after all had seemed lost. The pastor and group believe it is essential to work with a couple for at least a year and preferably much more—even when the breakdown seems minor—of weekly consultations to insure a true healing and growing of the relationship.

Some of the findings which arise out of this body of carefully studied concrete material constantly gone over by persons "who have been through the mill," are interesting: (1) As many men as women are deeply concerned enough to seek help. (2) It is our virtues much more than our faults which destroy and stagnate the relationship. (3) Problems of finances, religion, sex, interests, etc. are symptoms of an underlying failure of the personal relationship between husband and wife. (4) Communication—effective communication—lies close to the heart of rebuilding. (5) The word—communication arising out of a person freed to a powerful, penetrating, aware loving—is the inner motivation and grace that renews relationships on a healthier basis. But this kind of love must be deeper and better understood than we ordinarily know.

It is the conviction of the persons working in this center that the only solution to marriage and divorce problems is the growth of the person. Advice, suggestions, forced reconciliations, even going after a reluctant mate tends to weaken the will to grow and to assume responsibilities. But in the context of this counseling and group who have suffered, persons who desire to strengthen their selves find a situation in which they can grow into new effectiveness in their own lives and with others.

This center has discovered again that real and close contact with the persons involved, encouraging long and careful deliberation by them, devising methods arising from inner needs of the hurt people is the only way to really and deeply help. The best of intentions imposed on people will fail, and this accounts for the helplessness and sense of futility most persons feel in the face of marriage breakdown and failure. Deep immersion in the inner selves of many such persons, who long and carefully study themselves, has brought the outlines of stages and steps of renewal.

The divorced, the deserted, the separated, the lonely individual has a very hard time finding any place in our present day churches. Our effort to make a family emphasis in our churches has been highly successful! Now we need to think more deeply of the single person who often has destructive and difficult problems to face.

I Stayed to Pray

Jean Louise Smith*

When I stepped into the small stone church, my eyes were seeking a particular bit of carving which I had heard was especially lovely. But my attention was immediately diverted by the way the church invited me to look, to linger, and to pray. It was a weekday and I had expected to have to search out the minister to secure the key. Instead, the front door responded to my push.

Just inside the entrance was a well-arranged literature table with pamphlets and booklets plainly and neatly marked as to price, and a small money box was handy.

Once inside the sanctuary, after the first sweeping glance which told me of the tidiness and cleanliness that permeated every corner, my eyes rested on the bookshelves. There were two of them, side-by-side against the back wall near the main entrance. Next to one of the shelves was a small table on which were two baskets, the larger of which was for receiving books to be returned and the smaller one to hold the filled-out cards of books to be borrowed.

The books themselves were arranged according to subject matter: devotional, Bible study, fiction, religious psychology, etc. Small, neatly printed slips of paper indicating each category had been pasted to the edge of the various shelves, making selection easy. A chair invited one to sit down while filling out cards or while looking at the books on the lower shelves. On an oblong piece of white cardboard was neatly printed the method to be used in borrowing a book. These were the most inviting and best arranged bookshelves that I had seen in any church. A look at the titles told me that the books were up-to-date—a further inducement to borrowing.

There was something about this church that reminded me of the churches of England. Perhaps it was the feeling of good housekeeping done by volunteer housewives who knew their business. No dust was evident anywhere. And on a small table set against the wall near the main entrance was a beautiful fresh bouquet of garden flowers. I was later to discover that this being a garden community, from early spring until late fall parishioners take turns bringing a fresh bouquet every other day. Greens are used during the winter.

The afternoon sun, coming through the stained glass windows, gave some light, but even so, there was also soft artificial lighting so that I could read from the Bible without straining as I sat in a pew after a prayer. There was just enough heat to make me comfortable and quite willing to linger awhile.

My mind wandered after these brief devotions. What did this church have which invited me to pause and refresh my soul? I had often stopped in churches during the week, but few had made me want to linger for prayer. I thought of how most of them were locked, chilly, dark, and uncared for until time to get them ready for Sunday. I thought of how, even on Sunday after the benediction, a flurry of conversation explodes as people hurry out, visiting as though they had been to a card party. "Not that one shouldn't be friendly after church," I mused. "But what about a more quiet tone, reserving most of the conversation for the narthex or vestibule and the lawn?" So little do we really respect our church buildings as the "house of God" these days, that I found it truly exciting to be in one where the loving care of its people was evident.

I thought of another such church—a tiny mission church which older youth and adults keep clean and shining. I recalled how I had taken a potted plant there on the Sunday before Easter, and found several young people carefully wiping down the white woodwork and washing the plain glass windows, while a committee of adults arranged the flowers. Well, now I knew of two churches where cleanliness and beauty invited one to stay to pray!

There are many more, of course. But it becomes a tragedy when they are the exception rather than the rule.

*Haverford, Pennsylvania.

LAW & HAPPINESS

The influences that really make or mar human happiness are beyond the reach of law. The law can keep neighbors from trespassing, but it cannot put neighborly courtesy and good will into their relations.

—Walter Rauschenbusch

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Preaching Without Notes

John H. Sandmeyer*

A friend of mine announced his text and was about to begin preaching when his outline slipped from off the Bible and fluttered lazily to the floor of the chancel. There was a flush of embarrassment—an instant of indecision—and then he waded into the sermon without his notes. He was determined to make the best of his predicament. The effect of his preaching without notes, both upon himself and upon the congregation, was so rewarding that he gave up the use of notes altogether.

He was telling his experience to a few fellow ministers when one of the group said that he too had been preaching without notes for quite some time, but for a different reason. One day it came to him that if he were an automobile salesman he would not get very far with his sales talk if he had to refer to notes. He said being a preacher is a sales job. He added, "I work harder over my outlines than I used to, and I always have the sermon outline in my pocket 'just in case.' And strange to say I have never had occasion to take it from my pocket."

Both of these preachers had observed definite effects while preaching without notes. There was sustained attention on the part of the audience. Interest definitely sharpened over illustrations. Preaching became more of a pleasure and was much less fatiguing. And one of them added, "The eyes have it."

At the start, speaking without notes may seem like a matter of trial and error—which I suppose it really is. It may even lack the polish of written words but the experiment will be full of encouragement and facility will come with use. There is this word of caution concerning first attempts at dispensing with notes. The tempo of speaking will be stepped up. It goes faster and takes more subject matter. In his very first attempt the writer talked himself out in fifteen minutes when he should have spoken a half hour, but the effort was gratifying. A few times over the years the writer has lost a connection in the midst of an address—dropped a stitch so to speak—as one sometimes does in conversation. This can be due to some sudden distraction. Recently a cat came leisurely down the aisle and walked casually across the cushioned step of the chancel. Attention was at once transferred from preacher to cat. The preacher stopped his sermon and waited for an usher to remove the cat. And then repeating and elaborating what he had just been saying, easily caught up the thread of his interrupted discourse and held the peoples' interest to the end. Occasionally it will happen that one will entirely forget to mention a pet idea or illustration, only to find on reflection that the theme was enhanced and not damaged in the least by the omission.

In preparation for preaching without notes a highly detailed outline, carefully worked out will prove most helpful. The next step then would be to make a much abbreviated skeletal outline with emphasis on catchy main headings and underscoring anchor words in sub-headings. This will make them easier to remember. It may be useful to scan the skeletal outline before entering the pulpit and then forget about it. Once in the pulpit it should be necessary only to recall the main headings in their proper succession of firstly, secondly, thirdly etc., trusting to syllabic suggestion for ideas to fall into their proper order. By process of syllabic suggestion ideas once worked over tend on recall to fall into their preconceived order—just as the words of an old hymn follow in order once the first word is spoken. The second word falls into line, then the third comes along and so on. The hymn that at first seemed beyond recall actually recalls itself. The mind works like that—it tends to follow a path previously taken. It is largely a matter of trusting a process that is innate. Illustrations are helpful, they give life to a subject and they help to fix in mind the progressive steps of an outline.

Writing tends to sharpen and clarify one's thinking. Writing is an indirect aid to one accustomed to speaking extemporaneously. It could prove a helpful exercise to write out the serman in full as an aid to clear thinking, and also to point up one's expression. Clearly one should not dote on such a manuscript or try to memorize any part of it. Unless it is something with which he has familiarity, the extemporizer would be better off to read quotable material than tax his memory with it. Otherwise it might introduce an element of restraint in what should be an unhampered effort. Sir Francis Bacon spoke a word that is apropos when he said, "Reading maketh a full man; writing

*Minister of The Methodist Church, Tonawanda, New York.

maketh an exact man; and conference maketh a ready man."

New sermons are stimulating to the mind and prestige of a preacher. It is good practice not to consider an old sermon until one has constructed a new one out of his recent thinking. Over the years the habit of being on the lookout for new ideas should pay off. Newspaper people can show us a thing or two about getting and holding attention. They make a good deal of a "lead" for a story. They find a good lead often makes the whole story, I suppose much as a simple and definitive text makes a sermon. A newspaper man never gets rhetorical. He is rarely guilty of deploying "an army of pompous phrases moving over the landscape in search of an idea," or using "words of learned length and thundering sound."

Harry S. Truman had this to say:

> My first formal experience at extemporaneous speaking had come just a few weeks before I opened the whistlestop tour in June. After reading an address to the American Society of Newspaper Editors in April, I decided to talk "off the cuff" on American relations with Russia. When I finished my remarks 30 minutes later, I was surprised to get the most enthusiastic applause that I had ever received from a group made up mainly of Republicans.
>
> On May 14, I again tried my hand at speaking without a manuscript when I made my speech to a rally of Young Democrats in Washington. A New York newspaper called the speech a "Fighting one in the new Truman manner." I decided that if speaking without a prepared copy or getting away from reading a prepared text was more effective in getting my ideas and feelings across, I would use that method on the trainside talks which I planned to make in the future.*

There is a naturalness about preaching without notes that is not attained in the distraction of using notes, nor in the rolling of the eyes in an effort to recall what has been memorized. Moreover, a manuscript is just that—a manuscript. Occasionally there comes along a reader of a manuscript who "packs them in" with well turned periods and melodious voice, but for me the scales tip to favor the person who speaks without notes. And speaking without notes can lead to the use of simple understandable terms whereby speaker and hearer are found *en rapport.*

**Life,* January 30, 1956—*Fooling the '48 Forecasters.*

TEACHERS

A great teacher is not simply one who imparts knowledge to his students, but one who awakens their interest in it and makes them eager to pursue it for themselves. He is a spark plug, not a fuel pipe.

—M. J. Berrill
in **Man's Emerging Mind**

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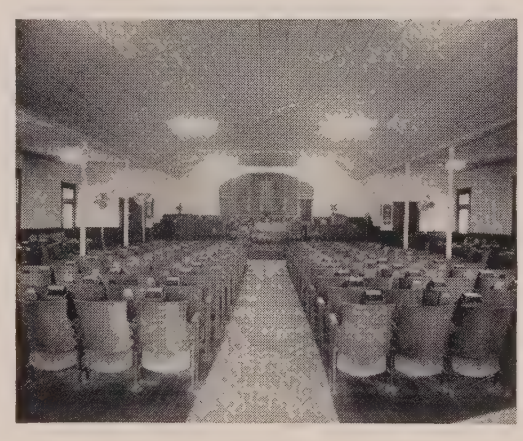

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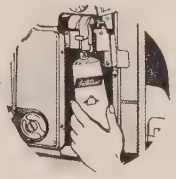

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"Be Ye Kind One to Another"

John Schott

One of my classmates in college had what is called a negative personality. He was always complaining; nothing was right. He hated to get up in the morning, and then when he did, he didn't have a good word to say about anything. He didn't like the food in the dining hall; the professors were too tough; the text books too dull; the winters too cold; and the summers too hot. I often have felt sorry for his wife, for it must be very unpleasant having him around the house all day.

Unfortunately there is one complainer like that in every group. You have them in your public schools; they don't like the principal, the teachers, the other boys and girls. You have them in your Sunday school class; they don't like the way the teacher conducts the class, the way he makes them behave, the way he tells the story. You also have them in many of your homes. Perhaps it's your little brother or your big sister. Perhaps it's you!

George was just such a boy, and his mother and father didn't know what to do about it. Every time the family sat down at the dinner table, George would start complaining about something. He didn't like the spinach; the bread was stale; the potatoes not done; his sister had her feet over on his side of the table; his little brother wouldn't keep quiet.

Something had to be done. George was getting terribly obnoxious. Without telling him, the rest of the family decided to give George a dose of his own medicine. The next night when they sat down to eat, his sister immediately started to complain about the bread, while his little brother said he couldn't eat food that was cold. His mother told a long story about her club meeting that afternoon in which she complained about everyone. According to her, no one did anything right except herself. George's father had his chance, and he went on and on telling about his frightful day at the office. His secretary made so many mistakes, the people who came in to see him were all pests, the elevator boy didn't know how to run an elevator, and the bus driver was an old man and should be fired.

George stood this for as long as he could. With a disgusted tone in his voice he said, "What's come over this family? Can't you say anything good about anybody? It certainly isn't much fun listening to your complaints."

There was an embarrassing silence. Then George said slowly, "I get the idea. Did I sound as bad as all that? I understand now what my Sunday school teacher meant when he said to me several times recently, "If you can't say anything kind about others, don't say anything at all."

It is, of course, very easy to find fault. No one is perfect; not even ourselves. And if we really thought about it, we might very well wonder how people can put up with us the way they do. But we must get along with people, trying as best we can to overlook the unpleasant things in their lives in the hope that they will overlook the many unpleasant things in our lives. Don't be a complainer! A good verse of scripture to memorize and say over and over again to ourselves is: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32)

JOHN SCHOTT

Mr. Schott is associate minister of Swarthmore Presbyterian Church, Swarthmore, Pennsylvania. He holds degrees from Union Theological Seminary, and has served in churches in New Jersey, New York, and Ohio.

BABEL IN REVERSE

In Babylon to build they tried
A tower which to heaven would reach.
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By confusion of their speech.
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Build, O Christ, our only Hope,
By Thy Spirit's own translations,
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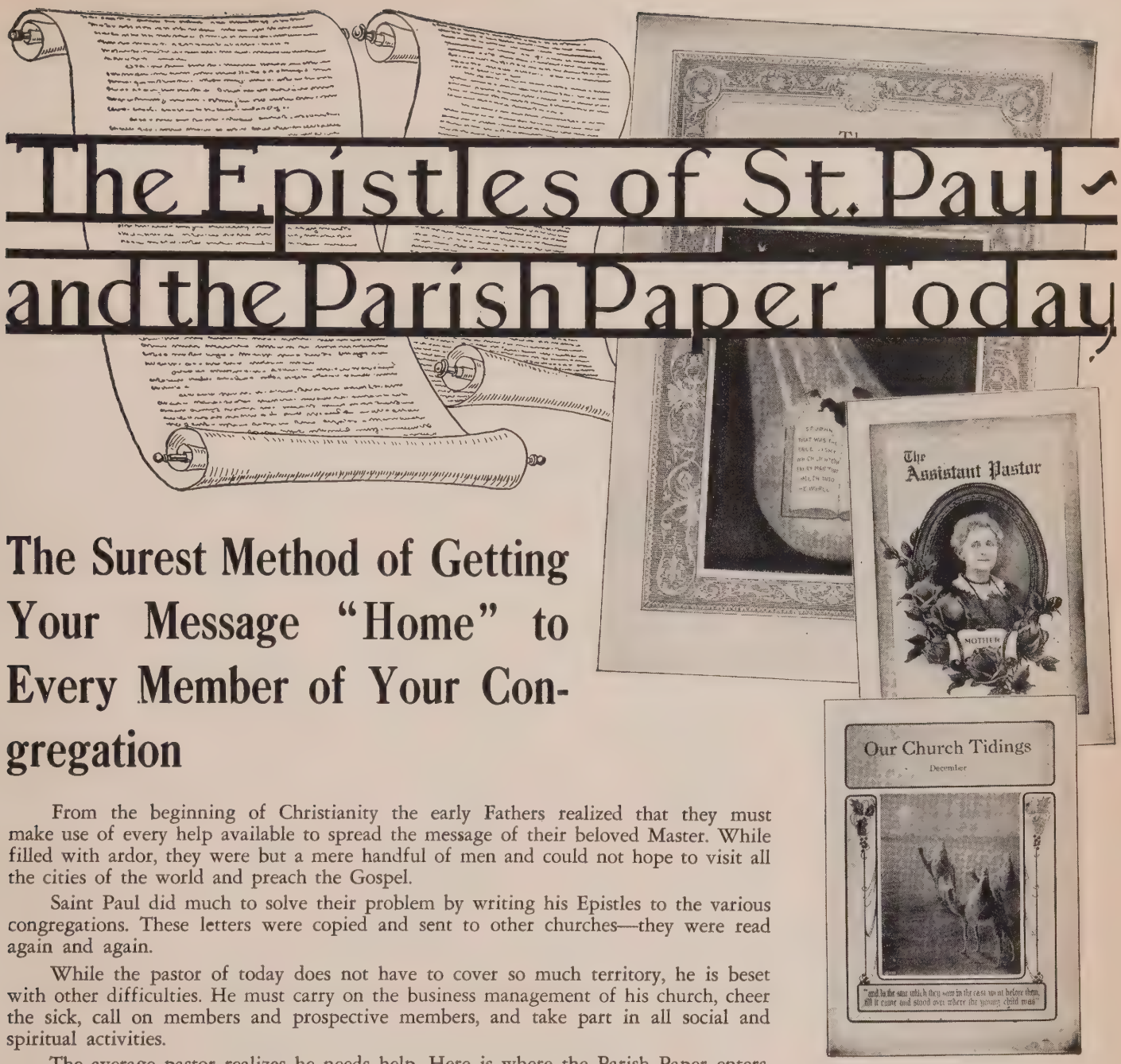
Heavenly temple filling earth.

—Elmer A. Kettner
Saint Louis, Missouri

The Epistles of St. Paul and the Parish Paper Today



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Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

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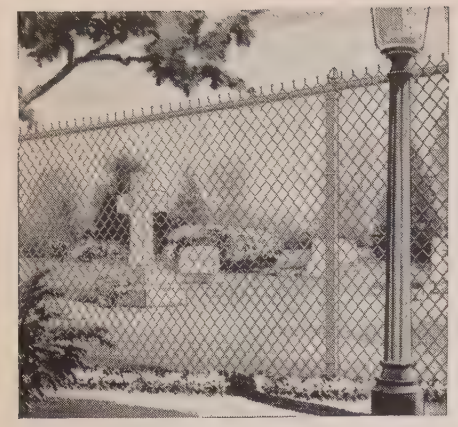

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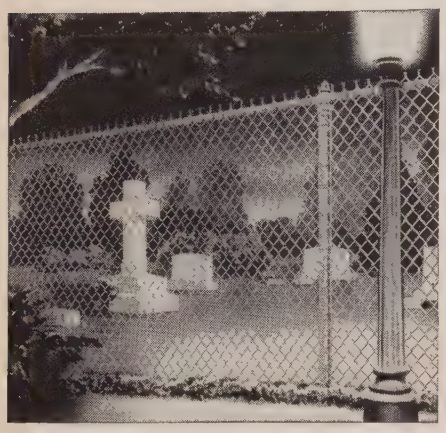

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Enlist that Layman!

George Stoll, Sr.

A story is told of a great ball player. Was it Ty Cobb? Anyhow, someone asked him what the seven ways to slide to a base were. He promptly named them. Then he was asked which he used. He is said to have replied, "I don't know. I just slide."

I am no ball fan. I did not know there were seven ways to slide to a base. But I do know it is good to master methods —then use them, not mechanically, but with enthusiasm.

Some years ago I tried to find out how successful ministers enlist laymen. I picked Dr. Homer Carpenter. He was pastor of First Christian Church, Louisville, Kentucky, and it seemed to me his church gave our town about as many civic leaders as any church I knew. When I asked Dr. Carpenter how to enlist laymen, he said, "Keep the conditions right." He illustrated by telling of a wonderful flower garden on Mackinac Island where conditions were right for growing flowers.

As a matter of philosophy we assume that every individual who joins a church ought to take on some responsibility. Included in the accepted tasks should be not only responsibilities in the church but out-reaching jobs. Ye are the salt not only of the church but of the earth.

In the work of the Committee on Institutions we have seen what can be done by consecrated laymen who didn't call themselves consecrated at all, but who just accepted one job and undertook to do something about that job.

Lately there has been quite an upswing of the idea that every child of God should have a job in his kingdom. One minister said, "Ingrowing religion isn't enough." A prominent theological seminary professor said, "People have something to do besides listen to a good man talk." A book, *Your Other Vocation,* has had wide acceptance. The Christopher Movement has attracted many people. The idea is not exactly new. Paul, who worked with his own hands to support himself, was a pretty effective Christian.

The community has needs. The church has resources. Congregations should do more than congregate. Laymen should do more than pass the plate on Sunday and pass the buck on Monday. Each layman should have a "magnificent obsession."

There is quite a lot of concern among thinking men over the fact that Americans are becoming so largely a nation of spectators. When we put in our forty hours we want to relax and watch somebody else play ball. Men have been saying that there ought to be some way of harnessing the resources within the church to the needs of the community.

Horses, men, and motors have lots of power, but the power is not of much value until it is harnessed to some task.

The person who started the gag that preachers are paid to be good but laymen are good for nothing, really stated an idea that a lot of people actually have. Institutions are a small sector of tasks that should be attempted. And not only are institutions a small portion of the task that should be attempted, but institution committees have attempted to use only a small section of the congregation—four or five mature, hand-picked men from any one church.

The New Testament is just full of texts and lessons that will help us in getting our thinking clear on the matter this time: the Sermon on the Mount, the twenty-fifth chapter of Matthew, and the various parables help us on our philosophy.

For a program, having selected your task that you want to try to accomplish, your first move is to familiarize yourself with that task.

Enthusiasm comes by paying attention to details. Look at a snowflake under a microscope and it becomes a miracle of geometric design—a masterpiece of miraculously measured and matched members. Or listen to any ball fan: he knows the fine points of the game. Study the problem until you are enthusiastic about

Mr. Stoll is Chairman of the Committee on Institutions of the Louisville Council of Churches. After graduating from Ohio Wesleyan he entered the oil industry as a shipping clerk, eventually becoming president of the firm in 1943. He was selected as layman of the year by the Washington Pilgrimage in 1953.

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the need being met so you may communicate that enthusiasm to others.

Then pick your man. Jesus never called for volunteers. Nowhere in the New Testament can you find where Jesus said, "Every man who will do this, hold up his right hand." He picked his men. We can't give men intelligence tests and aptitude tests. I wish we might. But we can learn a lot about a man. "Even a child is known by his doings," said the great Old Testament writer. Pick your man with considerable care.

A remarkable response was received from high-grade men asked to do specific tasks. Maybe this was due to the fact that we asked men to do something that they knew they were particularly able to do. When we had a problem of a farm at an institution, we got a retired farmer. When we had a problem of a newspaper, we got a newspaper man. A problem in education called for a professor from a local university.

Of course, all these tasks had been requested by the institution head. He was delighted to have men from our committees help him because he knew our rule, "We will make no unfavorable public criticism of the management of any institution we study and seek to serve." And in fifteen years of this type of activity, with no cases of violation of confidence, the institution head feels that he is pretty safe in calling on our committeemen.

In the actual presentation to the man, you can remember the techniques of the salesman whose program is built around the idea of favorable attention, interest, desire, and action.

Let us suppose you were going to undertake to get a man interested in the plight of a prisoner discharged from jail or a prison, especially the one with no job, no resources, no friends, and with a knowledge of crime just sharpened by a refresher course in the great schools of crime maintained at such expense by the state. Calling a big building a penitentiary does not make men penitent; calling it a reformatory does not make men reform. Here is this man turned loose! Suppose you were in his place and couldn't get a job and knew how to break into houses or write cold checks. When you get to thinking about it you want to do something; you may want to reform our prison system. They say we ought to have some substitute for a prison. Certainly we ought to make more use of probation which has done such good work where it has been given good personnel.

Problems of this kind are not handled quickly. But if we study them, we can do something significant. Many stories are told of men who achieved by studying and staying with a specific problem. There are lots of things you can do when you try. The response received when men are asked to take a probated or even a paroled convict for counseling, or when the Juvenile Court asks for counselors for some boys, shows that men can be appealed to for this work.

Attention, interest, desire, action—these are not too hard to get if you have picked your man and defined the problem.

Visit your institution; cultivate the head and the staff. You may be surprised at how hard they are trying to do a difficult job for us.

Keep in mind the four objectives:

1. Awareness that this is our job—"inasmuch as . . ."
2. Help for good men doing good things.
3. Service to people in institutions.
4. Prevention of much of the need.

You will soon see plenty of tasks. Many people have done many things for institutions. When an intelligent committee studies it systematically you just accomplish more. Most everything about church work is wonderful. It is wonderful to have crowds. It is wonderful to comfort the bereaved, to counsel the confused. But one great achievement is to make men useful: "Every member a minister, the clergyman a coach."

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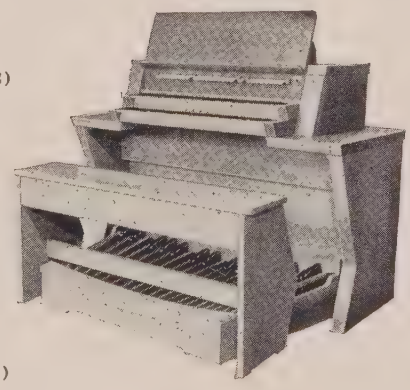

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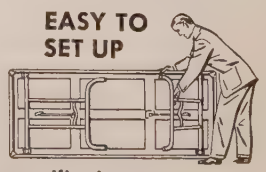

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They Say; What Say They? Let Them Say

Spelling of Negro

Dear Sir:

The National Association for the Advancement of Colored People has always maintained that the word Negro should be capitalized just as the name of any other racial group. Most publications now capitalize the word. This was the result of our active campaigning to this end many years ago. I trust that *Church Management* will also join other publications in capitalizing the word Negro.

Henry Lee Moon
Director, Public Relations
N. A. A. C. P.

EDITOR'S NOTE—The above letter is a reply to our letter of inquiry to the N. A. A. C. P. on this matter. Our policy had been to use a lower case n in the spelling of Negro, and several readers questioned the accuracy of this spelling. We are grateful to both readers and to the N. A. A. C. P. for correcting this error on our part.

July Issue

Dear Sir:

The July issue of *Church Management* arrived yesterday in time for me to read it somewhat cursorily, but carefully enough to discover that our pastor should, by all means, take it with him when he left on his vacation this morning. I was particularly interested in the point of view expressed in your editorial on giving to the church, for so many of the same questions which you raised had come to my mind at the Church Business Managers Conference regarding a God-centered financial program. I must say that this point of view keeps one properly humble in making decisions about expenditures!

Mrs. Dorthy Switzer
Administrative Assistant
First Methodist Church
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Dear Sir:

Hurrah for July 1956 issue! Thanks for putting Liturgical Calendar on one sheet, Music for Choir and Organ on consecutive sheets, etc. You're getting better all the time.

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Rauland

Dear Sir:

I always enjoy and appreciate the Annual Directory Issue of *Church Management,* but it seems to me the July 1956 edition is the finest yet, and the best articles to me are your editorial comments on pages 5-6. Congratulations to all who had part in this issue.

The ads also are very helpful.

Robert Cashman
Shreveport, Louisiana

Dear Sir:

As usual, your July issue is an encyclopedia of helpfulness.

Stiles Lessly
First Congregational Church
DeKalb, Illinois

Dear Sir:

May I take this opportunity to express my appreciation for your magazine. I enjoy it; I find it helpful; and I think you are doing a fine job.

Robert A. Bielenberg
Salem, Illinois

A Death in the Parsonage

Horace G. Quigley*

Central Church
Mainville, U. S. A.

Dear John,

I can't thank you enough for your wonderful letter. It stated so clearly what everybody seems to feel and described in a wonderful way Francine's character.

To say that we miss her is to do her a terrible injustice. Ever since I entered the ministry our life was a partnership. That's the way to describe our marriage—a partnership. In fact, we often used the word.

As I look back on things now I really believe she did too much. In a way I blame myself for letting her take on so much work or for letting the church folks let her do things just because she was so efficient. It may have lowered her resistance when the illness did strike.

But that was Francine for you. She regarded my work as her work. To tell the truth I think she could have run the church just as well as I could.

She acted as Sunday school superintendent for the past two years and also taught the intermediate girls. She directed the junior choir when the regular choir director was gone, which was frequent. She cut the stencils for the Sunday bulletins and ran them off, doing a beautiful job. People frequently remarked how professional they looked. Mine now are an amateurish job in comparison.

She often made pastoral calls with me—said she liked to share in the personal problems of the people and not remain an outsider. Of course, this meant we had to have baby sitters for those times, but we considered it worth the money.

For the last few months, up until the end, she was acting president of the Women's Fellowship, as the regular president spends each winter in Florida. She ran the meetings like a real executive.

She sponsored the Sunday night youth group and was counsellor in the district junior high camp, being a real mother to the kids. That took two weeks of our vacation time but we both thought it worth the sacrifice.

I could go on, telling you what a wonderful person she was, but you know already. I just wanted somebody to pour out my troubles to, I guess.

My mother is here now and doing a wonderful job with the children. She fits right in with the life of the church also, teaching the adult women's class each Sunday.

You and Erma come over sometime. Again, thanks for your wonderful letter and for everything else you've done.

Sincerely,
Ralph

*Minister, First Congregational Church, Ticonderoga, New York.

WHEN BUILDING A CHURCH

The church is not a place that can
Be built with stone and wood,
Its walls must bear the marks of
Men, who raised God's sword and
stood.
It never is a church until the
Altar wears the tread of footprints
Where men found their God—and
Hushed, and kneeled, and bled.
These cities may be built by
Pennies melted to the wheel,
And rivers spun and mountains
Won and worlds undone by steel.
And you may phrase the words
That bend or stay the thoughts that
search,
But you must learn to kneel and
Pray if you would build a church.
For walls of stone dissolve and
Wooden pillars crumble by,
But we who live as men still
Stand and look toward the sky,
And this our church was never
Built for men to lift or plod,
This is a temple built of faith
To praise our Holy God.

—Sylvia Faith Parsons

Printing Requirements for Second-Class Mail‡

Glenn D. Everett*

The Post Office Department is still experiencing considerable difficulty in explaining provisions of the Wright Act, permitting church bulletins to enter second-class, to ministers who want their bulletins to qualify.

Second-class mailing privileges offer substantial economies, particularly to rural churches whose bulletins can go to all R. F. D. boxholders free of charge within the county of publication.

However, a major stumbling block has been that such church bulletins must be "printed matter" within the definition of the second-class. The postal regulations, in this connection, specifically prohibit "mimeograph, hectograph, or stencil process." They also prohibit "matter in imitation of typewriting," even if produced on a printing press.

Congress adopted these restrictions in the *Postal Laws and Regulations* many years ago as a result of pressure from small printers who were being threatened by the competition of the mimeographing process. They apply to all publications entering second-class, not just to church bulletins.

All the Wright Act does is to permit church publications to enter second-class without maintaining a specific list of subscribers or obtaining from each member a signed statement that part of his pledge to the church constitutes a subscription to its publication. All of the other restrictions with respect to second-class mail apply to the church papers.

Originally, the definition of "printed matter" was interpreted by postal officials to mean that the material had to be set by linotype or from movable type, and produced on a printing press. Development of the offset process and of the proportional spacing machine (The latter is a typewriter which justifies right-hand margins evenly and reproduces printing type faces, in some models offering several faces and sometimes interchangeable faces.) has brought a relaxation of this definition. The Post Office now accepts offset material as a legitimate form of printing, provided a printing type face rather than a standard typewriter face is used.

It still insists, however, that the type face used should not be "an imitation of typewriting." The decision as to what is or is not an "imitation of typewriting" is left to postal officials in Washington. They are reluctant to set any hard and fast rules except that type faces which resemble the pica or elite faces used on standard typewriters are "obviously out."

"It helps a great deal if the margins are justified," one official explained. Justification of margins can be accomplished only by the proportional spacing typewriters that imitate type rather than typewriting.

This is just one of the little pieces of red tape that has entrapped church bulletins seeking entry into second-class.

Another is the requirement that the publication be of newspaper format, containing news of general interest. This has been interpreted, in the case of church bulletins, as ruling out those which take the form of a personal letter from the minister to members of the church.

To qualify for second-class, the church bulletin should carry stories written in impersonal manner with headline captions. A personal message from the pastor may be included, but it must be secondary to the news content of the publication.

Another stumbling block ministers have encountered is the fact that postmasters in small towns and rural communities are not necessarily experts on the *Postal Manual,* and are not acquainted with the fact that the Wright Act has extended liberal privileges to church bulletins in the matter of getting second-class permits. A number of clergymen have been informed by local postmasters that no such provision exists, and this writer knows of at least one case where a rural minister had to show the postmistress a copy of *Church Management* to persuade her to give him a second-class application blank. He had a printed bulletin which he sent once a month to all members of the three churches in his charge, and, after getting his permit, found his postage bill only $1.00 a month in place of $7.50 as it had been before.

As this minister commented, postmasters in small third-class and fourth-class offices, whose salaries are determined

‡See earlier articles on second-class mail privileges for churches in the December 1955 and March 1956 issues of *Church Management.*

*Washington Correspondent.

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An inspiring remembrance of Your Church!

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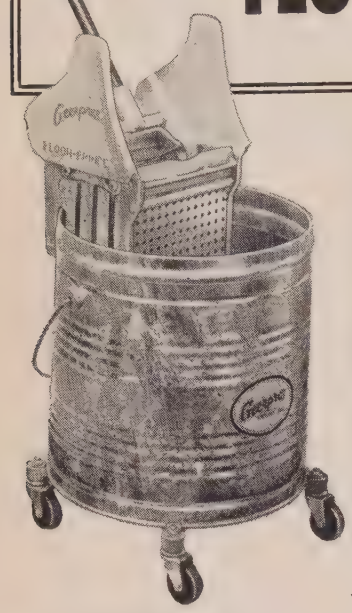

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Geerpres Mop Wringers Save Mopping Time (and Mops, Too!)

Powerful, controlled squeezing action, provided by interlocking gears, wrings mops really dry—*without tearing or twisting.* Fast, splash-free operation speeds mopping and reduces costly labor.

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STANDARD PUBLISHING Cincinnati 31, Ohio

by the postal receipts, are not necessarily eager to cooperate in reducing the receipts of their office by allowing the church papers to go through the mail at a lower rate than has formerly been paid. However, the law is the law, and any rural minister who wants to avail himself of its privileges can insist upon his rights.

In general, these points need to be emphasized to clergymen who are wondering if their church bulletins are eligible for second-class:

(1) Any bulletin produced by mimeographing or by means of a stencil cut on a typewriter is ineligible and must continue to go at the third-class, one-cent-per-piece rate.

(2) There is a "twilight zone" with reference to some kinds of proportional spacing typewriter composition. In general, if the publication looks like it was produced from standard type it will pass. If it looks like it was typewritten it will not. It costs $25 to make a formal second-class application for a publication of two thousand circulation or less, $50 if the circulation is two thousand to five thousand, and $100 if it is over five thousand. Only half of this fee is returned if the application is rejected. Where local postmasters are in doubt as to the eligibility of the kind of printing used, the church administrator will have to decide whether it is worth the risk to get a decision from Washington. Post Office officials in the capital say they are being "as liberal as possible" in interpreting the law.

(3) The church bulletin must be regular in its schedule of publication. It can be weekly, biweekly, monthly, or even quarterly, but it must appear on a regular schedule. Special editions announcing evangelistic services or similar events are not eligible for second-class rates. Bulletins or announcements issued only occasionally are not eligible.

(4) Publications which are designed as personal messages from the pastor or which use the newsletter form are not eligible for second-class, and a church can lose a second-class permit it already holds if the form of the bulletin is changed.

(5) Publications of parish organizations such as the men's club or choir are eligible for second-class, if they are printed, and come out regularly year-round.

(6) Although rural churches get more benefit than city churches because more of their members are boxholders on rural routes or in villages without delivery service, many city churches are finding the economy in their mailing charges worth the investment in a second-class permit and the red tape it entails. Some national publications have been able to change from third-class to second-class, although the paper or magazine in question must be sent to all members. Selective mailings to only part of the membership are not permitted.

Our Cover

In the midst of a busy, modern university campus, the Oreon E. Scott Memorial Chapel at Drake University in Des Moines, Iowa, is a retreat where students, faculty, staff, and alumni can seek God through prayer and meditation.

Designed by Eero Saarinen & Associates of Bloomfield Hills, Michigan, the Chapel provides a place of prayer and meditation for all faiths. Its role is to give the worshiper a sense of the unity and equality of all believers before God.

The symbolism of the Chapel begins with the exterior. As the visitor approaches, he is struck by the unusual design. The exterior is of solid brick, in direct contrast to the wide expanses of glass in the adjacent buildings. Its roundness contrasts with the rectangular shapes of the other near-by structures. The only light from the outside enters through a skylight-dome. It is a building where one can withdraw from the workaday world for moments of quiet meditation.

In addition to the effect of setting the building apart from other buildings, the circular shape has traditional significance in church history. The symbolism of the circle has played an important function in religious expression, denoting equality, the close-binding fellowship of humanity, and eternity. Many of the early churches were round.

On top of the building, over the skylight, is a bronze crown denoting the dominion of God. In the center of the crown is a sphere representing the world, and above the world is a cross.

As the worshiper enters the building he finds that a wooden screen shuts out the light and draft from the outside. He passes either to the left or right and finds his seat. His attention is immediately focused upon a massive communion table in the center of the Chapel. Brightly illuminated from the dome, the table is on a raised podium and is a round slab of Roman Travertine stone, four feet in diameter. In a circle around the table are twenty high-backed chairs and a prayer rail. In each chair is an inlaid cross at about the height of the head of the worshiper.

The light from the dome produces a glow on the table which is warm and pure. Gradually the worshiper notices his fellow worshipers. They sit in deep shadows, but their faces are lighted by the radiance from the communion table, and he sees them transformed by the presence of the divinity represented by the table.

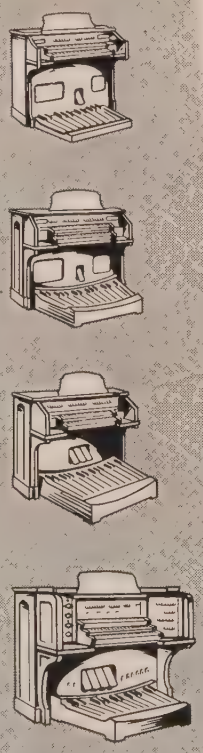
There is no lectern, no pulpit, no principal seat; all sit in equality before God. The entire setting is one which encourages the worshiper to pause for those few minutes of quiet meditation which are so important and yet so neglected in the lives of many busy people.

More details of the structure and symbolism become apparent. The visitor notes the three steps which elevate the table, the seven-sided lantern through which the light comes down upon the table, both having significance of symbolism.

The sides of the brick wall are covered by a gold-colored material and lined with dark-stained oak strips. The floor is of dark slate. The common materials of brick and slate and wood have been common to places of worship for centuries, yet within the buildings are also to be found an electronic organ, radiant heating, tempered air, thermostatic control, and fluorescent lighting. Thus tradition is preserved in a building which also benefits from all the technological advances of our own age.

Whether your church organ budget is small or substantial...

Every ALLEN ORGAN Offers Traditional, Worshipful Tone



Every ALLEN Electronic ORGAN sounds like an organ *should* sound... with full, rich ensemble and proper tone dispersion... traditional tone quality accepted as a criterion the world over, throughout the centuries. Allen offers the *true* organ tone that provides inspiring hymn accompaniment and colorful solo tonalities desired and expected during worship... including Allen's famous electronic carillon and other economical percussion effects.

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Marriage Vows and Moral Values

Frank Lawson

Mr. Lawson is minister of The Presbyterian Church of Saint David, Halifax, Nova Scotia. A graduate of Western University, London, Ontario, and Union Theological Seminary, he is a frequent contributor to publications and has preached in the United States and Canada.

FRANK LAWSON

If I had a good pair of binoculars I could see, across the beautiful waters of the harbor, a white shingled house with a red roof. To that home there came, almost exactly five years ago, a little baby. No two parents could have had more happiness than they knew at that hour. Like many fond parents they thought him the most adorable child in all the wide world.

Their entire life was bound up in the child. They bought a camera to catch in print his first faint smile; they sacrificed to purchase a movie camera that his first faltering step might be duly recorded for more lasting enjoyment.

Time marched on, and Jamie was five. One would not have taken special note of him, seeing, as I first saw him, among the gang playing Red Indians in a vacant lot on an August evening. He looked sturdy and strong, but something was the matter with Jamie. And it alarmed his mother quite a bit.

His eyelids blinked. He complained that he could not see certain things that were well within the range of his vision. What a troop of terrors raced through the poor mother's mind when she first encountered Jamie's trouble. She had heard of tumours of the brain, of dread trachoma, and of cataracts. Was her child fated to go through life with darkened eyeballs and shuffle his way along the footpath with a white cane and a seeing-eye dog?

The first and the obvious thing was to take the child to the family doctor. In his wide range of patients and human diseases the doctor had not a case quite like it. He was satisfied that the boy was physically strong and healthy, but his eyes? Well, it might be anything.

He advised an oculist. This oculist tested eyes and sold glasses. But he did not think Jamie needed glasses for he failed to see anything wrong with his eyes. Yet he had a hunch that something was troubling the boy; and a psychiatrist would be the person to find out.

Mother and child sat down one early afternoon in the well appointed rooms of a local specialist. He wanted to know about the family, the home and the husband; indeed the very minute details of all that went into the warp and woof of domestic and social living.

Before the sun had set he had told that

Lasting ..... interior beauty .....

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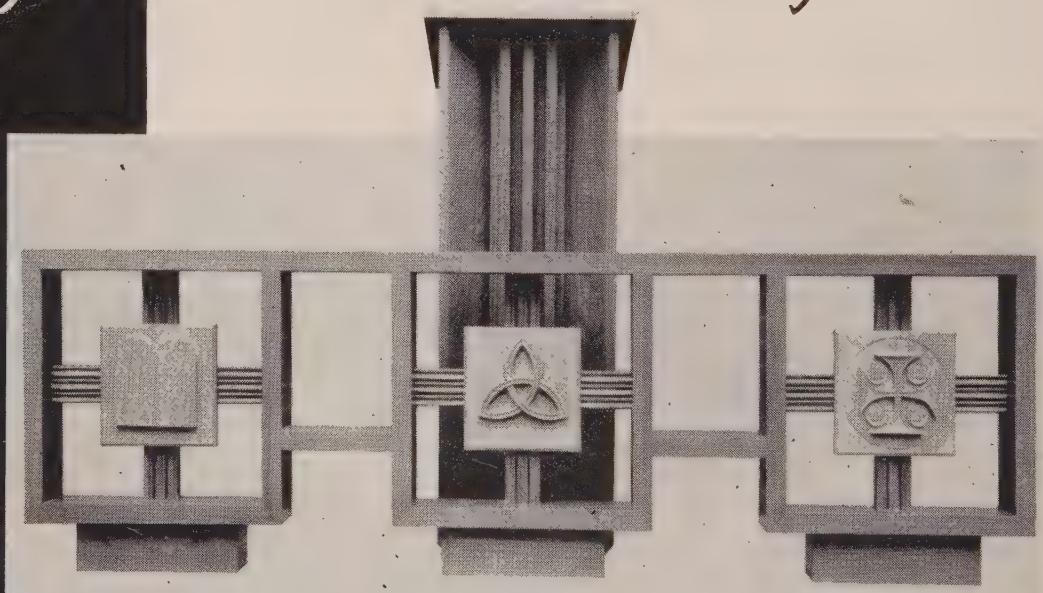

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RIVER AT LA SALLE WACO, TEXAS

mother what he felt sure caused her child to blink. Why he could not see with his eyes, or rather why he did not want to see.

Now this able psychiatrist could have handled the case himself, and with great skill and insight. Instead, however, he referred the family to a Christian minister who had worked with him on previous occasions.

My story from here on really concerns two young Canadians who genuinely loved each other, and their child. A pattern of life developed after a few years that they had never anticipated, and indeed they were amazed when they were made to look back upon it.

They had been caught up in a social set in the smallish town. The parties went the rounds of the group; soon they all knew each other by their first names. Sometimes the parties were too wet, and they were too late. Personalities do attract certain types, and unlawful loves can ripen quickly. And so it was in this set.

When we come back to the white shingled house with the red roof, there we find all the elements of tragic drama. "Wilt thou have this woman to be thy wedded wife . . . forsaking all others, keep thee only unto her, so long as ye both shall live?" are the words of the marriage ceremony. And the husband had broken his marriage vows. The love and affection that once brightened the hearth had died down. The good humor and the rippling laughter that went with each day, just as the story books have it, chilled to a formal courtesy and a sullen look. The child sensed the change in the climate of his home. He heard the quarrels and he saw the hot tears on his mother's cheek. He felt the repellent hand of a father that used to caress him.

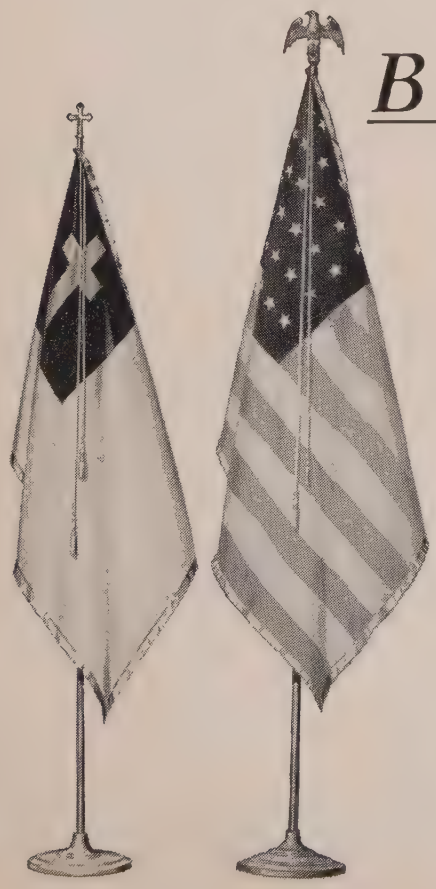
He did not want to see these unpleasant things: he would develop an escape mechanism whereby he would not see them. It was his only way out of a problem, and he took it.

There are people who believe that they should take their pleasures where they find them. Some would like to have at one and the same time the joys of marriage and the freedom of the bachelor. Frederick Nietzsche writing a century ago called Christian morality a "slave morality in excelsis." Yet, see how the Christian virtues of loyalty and honor and faithfulness and truth vindicate themselves in every age. The people that are happy and the bring happiness to others are those that keep within the framework of the moral law.

The best homes from the beginning of time have known love and affection. Since the coming of Christianity, however, something was added that was not there before; a new reverence for life; a new tenderness came to the hearth. The fruits of the Christian insight are all about us; man and wife growing together across the years until the twain are one. Many things have been written of Disraeli, but none quite so touching as this. In their London home the Prime Minister took sick and so did his wife. He was sixty-four, she was seventy-five. They occupied separate rooms, they passed the weary hours by sending love notes to each other.

There are couples driven apart by bitterness, quarreling and resentment; wounds in the heart so deep that they will not heal. There is a way back to peace of soul and harmony with one another. One tear of repentance will do it, one word spoken to God in faith. Let your mind dwell upon the incidents in Jesus' life where he met the soiled and the spoiled lives and made them over into something clean and sparkling. Let the thought of his grace and mercy wash clean the gutters of your soul.

When Jamie's parents clasped hands and said together, "Love doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." they had a new gift of sight—or rather insight. And Jamie's eyes did not trouble them any more.



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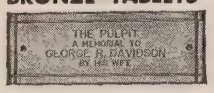

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Simplified Church Accounting

First Presbyterian Church
East Rochester, New York

CONTRIBUTOR'S QUARTERLY STATEMENT

Account No._____

Your pledge for the year _____

Amount due through this quarter _____

Paid previous to this quarter _____

Paid during this quarter _____ _____

BALANCE DUE _____

Special contributions during this quarter _____

This statement is sent for comparison with your records. If your balance differs from the above it is necessary that you let the Financial Secretary know within 30 days. Please call E. R. 1034-M.

Your Loyalty Committee

The First Presbyterian Church of East Rochester, New York, has created a simplified accounting system which saves secretarial time and has proven acceptable and effective. It eliminates the weekly recording of envelope payments by recording on a quarterly basis.

The first item in this plan is to provide 3" x 5" cards like the one shown below. Each contributor is assigned an account number which is written on the upper right-hand corner of the card. These cards are then filed numerically according to account number. The total of the annual pledge is given in the upper left-hand corner, and space is provided at the bottom for quarterly recording of the payment record.

The substitute for the weekly recording of contributions is to file the weekly envelopes, after currency and checks are removed, each in a compartment prepared for that particular account.

Before the end of the quarter, the financial secretary prepares the quarterly statements, filling in the amount of the total pledge, the amount due through the current quarter, and the amount paid previous to the current quarter. After the last Sunday of the quarter, the financial secretary simply totals the amount shown on the envelopes of each account, enters this amount on the statement and the record card, determines the balance due, and mails the statements.

The quarterly statement indicates at a glance just what each member's balance for the quarter is. The envelopes are retained for a year so that any errors which may occur may be easily detected.

$_____Pledged for year Account No._____

Quarter	Pledge	Special	Last Year's
First			
Second			
Third			
Fourth			

Selected Short Sermons

by Earl Riney

It is taught in the Bible that good citizenship is a personal matter, a matter of honesty, paying one's debts, cultivating a keen conscience toward our neighbors, being unpartisan, and developing the traits of mercy, peace, and righteousness in all our dealings.

* * *

Most sermons would be more interesting if they were half as long and twice as good.

* * *

It makes a difference whether man believes in God as the sustainer of life. When he reaches the high plateau of faith that sees God as the giver of strength, he no longer depends on his own wit to win the battle of life, but with Paul says, "I can do all things through him who strengtheneth me." (Philippians 4:13)

* * *

Some pulpits seem to be going into many fields of activity while the press and radio are doing the preaching.

* * *

What every church needs most of all is a minister who has the pastor's heart; who knows God through Christ in Christian experience rather than by hearsay; and who makes the moral, spiritual, and eternal of the most vital importance in his preaching.

* * *

Many a church which has sought a prophet has received a soothsayer.

* * *

A group of young preachers once asked John Wesley how they could get the multitudes to come to hear them preach. His reply was, "Get on fire and the people will come to see you burn."

* * *

If the preacher cannot strike oil in the first twenty minutes, it is no use to keep on boring.

* * *

Country churches: Get good preachers, educated men that are on their job. Do not employ an ignorant preacher. He cannot get hold of the life of the people. Get an able man and give him a good salary, enough for a comfortable living.

* * *

The final test of a great sermon is not its logic nor eloquence, but its power to change the lives of the people.

* * *

Pastor, don't shoot too high in your sermons. Use a vocabulary that even the children in your congregation will understand.

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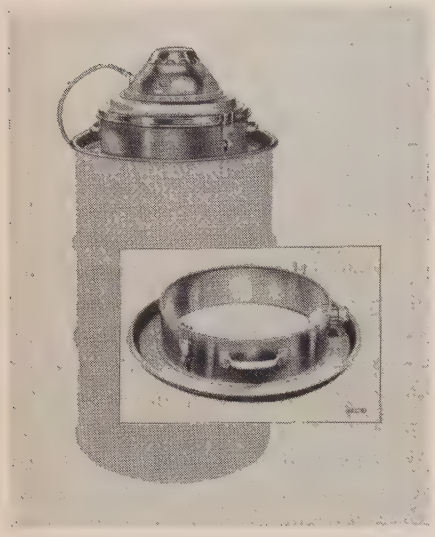
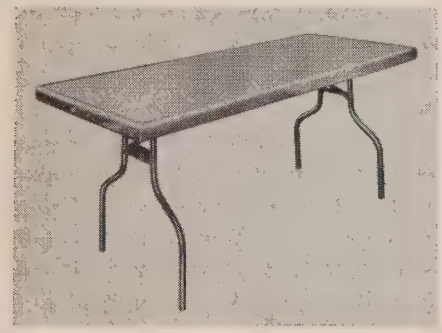
NEW PRODUCTS for CHURCHES

Use the card on page 57 to obtain further information about New Products items.



CONVERSION UNIT

A new conversion unit which transforms any standard 55 gallon drum into a vacuum cleaner tank is being introduced by Clarke Sanding Machine Company. This Clarke Giant Conversion Unit offers large capacity wet-dry cleaner at low cost. Air intake and exhaust unit are powered by a one H.P. motor. Attaching the unit requires no alterations of the drum. The unit is simply placed on the open top of the drum and held securely by the vacuum. No. 9561.



FOLDING TABLE

A new folding table designed to meet the needs of the most limited budget is announced by Midwest Folding Products. Called the Monobilt, this table offers a unique mortise and glue construction which "welds" the top, the heavy ash molding, and the rigid under-bracing into one strong unit. Legs are equipped with the famous Du-Honey 20 automatic leg lock which automatically locks the legs in both open and closed position. No. 9562.

BIRD REPELLANT

A six-page supplement to the booklet announced in these columns in the September 1955 issue is available from the Nixalite Company of America. The supplement announces and illustrates the two types of Nixalite now available, one for larger birds and one for smaller birds. Both types are generally effective for birds of all sizes, but particularly designed to meet the problem of certain kinds of birds. No. 9563.

FLOOR MAINTENANCE MANUAL

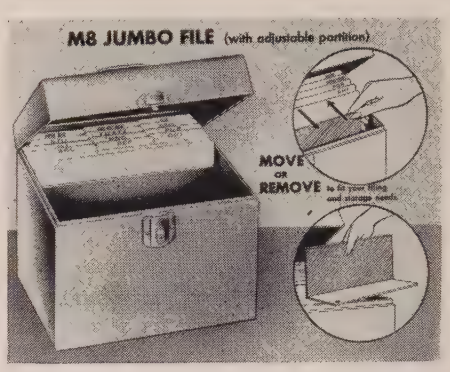
A revised edition of the "Manual on Sweeping and Mopping Floors," is announced by Huntington Laboratories, manufacturer of maintenance supplies. The manual describes and illustrates the best and most efficient way to sweep and mop all types of floors, what kinds of mop and brush to use for each type of job and how to use them. It is available at no charge. No. 9564.

HARD MAPLE FLOORING

An attractive color folder, "Photographic Interpretations of Grades of Northern Hard Maple Flooring," is available at no charge from Maple Flooring Manufacturers Association. The folder describes and illustrates in color the characteristics of standard first, second, and third grades of hard maple flooring. No. 9565.

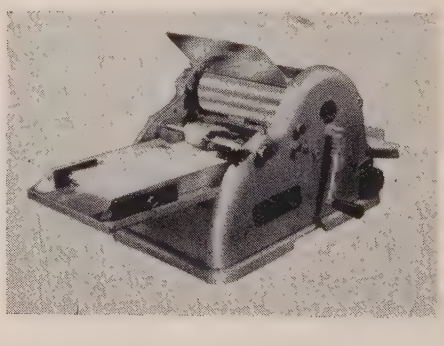
FUND-RAISING FOR CHOIR ROBES

Thirty-five methods of raising money for the purchase of choir robes are presented in the free booklet "How to Raise Money for Choir Robes," which is offered by Collegiate Cap and Gown Company. All of the methods described have been tried in local churches and found to be successful. No. 9566.



PORTABLE FILE

An adjustable partition which provides both filing and storage space is one of the features of this file manufactured by Jayem Sales Corporation. If the entire space is desired for filing, the partition may be removed. Available in either legal size or letter size, the M8 Jumbo File comes complete with A to Z index. A convenient carrying handle and strong lock, plus welded steel construction assures portability and secure, safe storage. Finish is a hammered, baked enamel in a variety of shades. No. 9567.



SPIRIT DUPLICATOR

Eighteen features are listed by the manufacturer, Du Prints, Inc. for their line of Duplicarbo Spirit Duplicators. Five sizes are offered, giving sheet sizes of 9" x 17", 13" x 17", and 18" x 20". Flexiglas master guide eliminates wrinkling of masters. Pressure on automatic feed is adjustable for various weights of papers. Finish is grey hammertone, chrome, and nickel. No. 9568.

Sales Taxes Paid by Churches

(From page 8)

tion which permits municipalities and counties to introduce such taxation. Under this legislation a sales tax is imposed in New York City, Poughkeepsie, Niagara Falls, Syracuse, and the counties of Monroe and Erie. Monroe County includes Rochester. Erie County includes Buffalo.

The Church as a Vender

That portion of the laws dealing with the church as a vender is more confusing than the tax on purchases. It is here that the local church begins to see itself as a competitor with business. Let us assume that the local church is competing with a tax-paying business. If they are located in a state which has a sales tax they will need a seller's license. Nearly every church serves meals through the year. If these meals are served to the public for pay—and most of them are—the church is in business.

The laws draw a close line between what they call "occasional" meals and regular meals. For instance, in Ohio a church which serves but four meals a year is not required to have a vender's license and to charge sales tax. If it serves five or more meals per year it is subject to the law. In Colorado a church is exempt if it serves less than a meal a week. In Connecticut the church is permitted but two meals a year without a license. Georgia does not require churches to have a sales tax certificate to serve meals, but it does require that the church pay the three percent sales tax on the food which is purchased for retail. Oklahoma puts the matter on the basis of competition. A church can get exemption on both its purchases and sales unless its activities put it in competition with business. For example, taxes would be collected from a church supper which competes with the eating establishments, and from sales at a bazaar which competes with stores. North Carolina gives churches exemption from sales taxes on their purchases, but it requires them to collect taxes on sales made at dinners and bazaars. South Dakota permits a church to hold a bazaar once or twice a year without collecting the tax. Louisiana exempts a church from collecting taxes on the items it sells or meals it serves, but if an established vender makes a sale in which a percentage of the profit goes to the church, the tax must be collected. The State of Washington permits a church to have a two-day bazaar without collecting taxes on the items sold.

Some of our readers may recall the fight led by Carroll E. Whittemore of Boston, to secure exemption of certain religious articles from the federal excise taxes. He had found that rosaries, crosses, and similar items largely sold to Roman Catholics were tax exempt, while award pins such as the Cross and Crown system used in Protestant churches were taxed. He won that fight. I want to point out, however, that the federal excise tax is quite a different thing from a state sales tax which this article discusses.

One thing is very obvious. In the tax conscious world of today the legislators are very much alert to possible competition between a profit making institution and a non-profit organization. The old idea that churches never pay taxes is certainly passing from our world.

It seems to this writer that wise churchmen will reach two conclusions from this study. The first is that the principle that churches shall not be taxed by the state is not as absolute as we have grown accustomed to think. The second is that the lawmakers are very sensitive to the public thought, which evidently does not like the idea of churches competing with taxable business.

To this must be added the thought that wise churchmen will contact their state tax agencies before engaging in any business which might involve them in a violation of the state laws.

This article should have been completed with the paragraph just above, but a news release from the Religious News Service has just been placed on my desk. Maryland is one of the states which deals rather harshly with churches so far as sales taxes are concerned. They are required to pay the tax on their purchases of personal property, and they must collect taxes for sales at bazaars. Meals served by churches, however, are not taxed. Now comes the news that in that state "religious groups, veterans' organizations, fire departments, and Red Cross chapters are exempted from paying registration, gas, and other automobile taxes under a bill signed by Governor Theodore R. McKeldin."

What a break for the preacher who is now planning his summer vacation and all participation in summer retreats and camps in the State of Maryland.

CANCER WARNING

The Food and Drug Administration has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Texas and Portage, Pennsylvania, is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice by writing to:

Food and Drug Administration
Washington 25, D.C.

This warning is an official notice of the U. S. Government.

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Let's Unlock Our Church Doors

(From page 11)

From South Carolina: "Our church is open from 8 A.M. to 5 P.M. each day and has a sign on the door. 'Enter to Pray.' Recently, a man not a member of our church, told me, 'I don't know what I would have done had it not been for this church being open when I was in great trouble recently. I wanted to go into a church to pray and found only this one open in this section of the city.'"

From a Canadian visiting in Michigan: "I was much impressed with the two cards, '1,000,000 Prayers,' and 'Power of Silence.' More than anything just reading them helped me find the strength and power which is most certainly to be found in an Open Church."

From Arizona: "Recently a public official associated with our church, though not a member, was passing through a rather critical period of decision and he told me how much it meant to him to come daily to the church for prayer."

From Washington State: "I am below listing comments from our Visitor's Register: 'I am thankful that you keep the church open.' 'I have been here at 12:30 A.M.' 'A good place for prayer.' 'Thank you for letting me pray to God for forgiveness.'

"More and more people are using the church day and night, especially at night for meditation and prayer. We keep welcoming lights on the altar, in the vestibule, and on the porch outside.

"We feel that a church that does not remain open day and night is losing half its opportunities for ministry in the community. We are on the edge of a college campus and it is thrilling to see the number of university students who are using the church for private prayers."

From Indiana: "Our Open Church has been a great blessing to young and old. Every morning an elderly layman (not of our church) comes in for a session of quiet prayer on his knees. Others come from time to time, including a beautiful young girl who has multiple sclerosis and faces an uncertain future unlit except for faith. Her husband, by the way, is in Korea. A man faced with imminent breaking up of his home spent about fifteen minutes alone in prayer here. I could go on and on. I am grateful to your organization for being partly responsible for our present policy of open church. God bless you!"

From California: "I am so grateful that your group is encouraging the use of churches for prayer and meditation during the week when there is no regularly scheduled service. I am sure the Association will help to make the churches part of our everyday life rather than just some place to go and hear a sermon on Sunday. I would like very much to have a certificate to frame as a reminder."

Vandalism?

How about vandalism? *From Michigan we get this report*: "We have kept our Chapel open every day for years and have had no cases of violence, vandalism, or destruction."

From Pennsylvania: "Perhaps we are fortunate in living in a community where there is not too much vandalism. But I find that when we had just a locked up basement church, we had more breaking in than now.

"The mere fact of a locked door was an invitation to see what was inside. No lock ever keeps out a real thief; it only keeps out those who might find help in the church."

From Kentucky: "We have six fairly large churches in town. Ours is the only one that is open twenty-four hours a day. It is the only one that hasn't been broken into and robbed. Our time will probably come, but locks are not the answer to vandalism."

From Florida: "Five years ago, the contract specifications for our new church building called for all kinds of 'hardware' for the front doors. When these items appeared, I took 'em away from the carpenters . . . and they're still in my desk drawer. The new church has never been locked, nor can it be. God bless your efforts!"

So, if you want your church to be one that functions completely, that fills its rightful, vital place in community and individual everyday living, make it an open church. Join the Open-Church Association movement. The program has no creed, just recognizes the need that people of all faiths have for a "quiet hour" during some part of each day. Established with an endowment, the Open-Church Association requires no fees, makes no charge for services or materials.

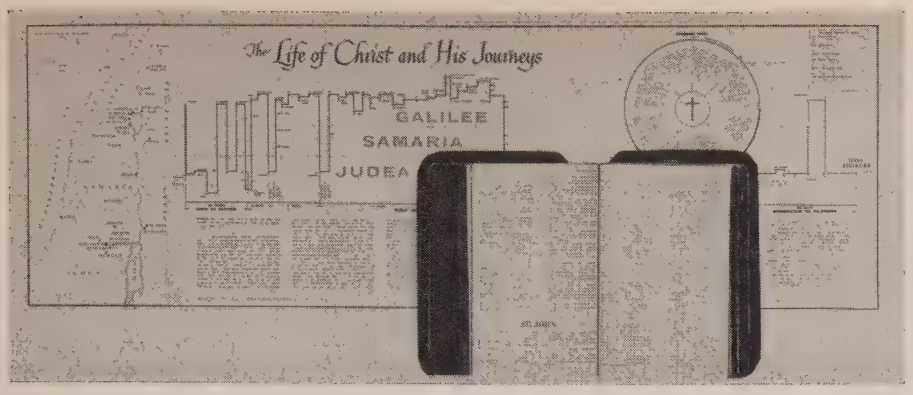
Available printed matter for use in open churches includes "A Guide to Meditation," "Bring Your Troubles to our Church," "Power of Silence," "A Cooling Off Place," "Before Visiting a Psychiatrist," and also copies of John Greenleaf Whittier's poem, "The Meeting," which is supposed to be part of the poet's answer to someone who believed that God could best be worshiped in nature, in the fields and woods.

Interested persons can get full details about the Open-Church Association by writing to Roy E. Coombs, Executive Vice-President, Open-Church Association, 58 Middle Street, Gloucester, Massachusetts.

ELECTIONS

Election year is when a lot of politicians get free speech mixed up with cheap talk.

—Dan Bennett



LIFE OF CHRIST CHART

Publication of a chart entitled "The Life of Christ and His Journeys," is announced by the Bible Study Chart Association. Printed in two colors and measuring three feet long by one foot deep, the chart outlines on one continuous travel line the actual life of Christ, step-by-step and city-by-city, through the entire course of his lifetime. Biblical source material harmonizes the narratives of the four Gospels in chronological form. It includes a guide to the rulers of Palestine at the time of Christ, and a map of the area of Christ's travels. The chart comes complete with a plastic tube for carrying. No. 9569.

CHURCH SOUND SYSTEMS

"RCA Church Sound Systems" is the title of a new booklet offered at no charge by Commercial Electronic Products, Radio Corporation of America. The 8-page booklet illustrates and describes briefly the sound systems installed in three churches, and also describes the importance of sound systems for church activities and indicates why sound systems should be engineered or planned to meet specific functional needs. No. 95610.

BUILDING CONSTRUCTION BOOKLET

For those churches contemplating construction, the booklet "True Efficiency in Building" published by the Building Construction Employers' Association should prove helpful. It is available at no charge.

Among the features of the booklet are the following: (1) A list of twenty questions with answers about developing a satisfactory building program; (2) A teamwork flow chart showing the relationship of the various persons and organizations in a well integrated building program; (3) A typical contractor's work progress schedule; and (4) A construction chart check list pointing up every important phase of a construction program. No. 95611.

AUDIO-VISUAL SERVICE

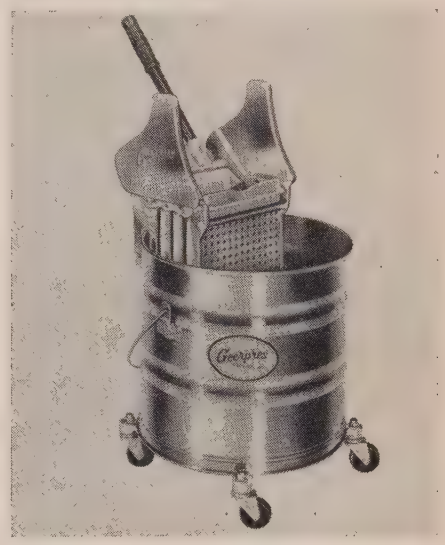
A new agency, A-V Consulting and Production Services, Inc., has been established for the purpose of providing more adequate production services for churches and other institutions or individuals who are planning to sponsor educational films, T-V programs, etc. The following five types of service are offered: (1) Consulting Service to guide you in planning and production, setting up an audio-visual department, etc.; (2) Film Editing Service to put the motion pictures into useful form; (3) Scriptwriting Service to assure a good start for a production; (4) Newsreel Service to make a film record of the never-to-be repeated event such as the dedication of a new church; and (5) Experimental Production to offer opportunity for experimentation in production techniques or in problems of audio-visual communication. A brochure describing these services is available at no charge. No. 95612.

SCHOOL CABINET BROCHURE

Architectural Woodwork Institute has released Brochure No. 9, "School Cabinets, Under-Window." This brochure presents numerous helpful suggestions for designing under-window school cabinets. Artists' interpretations and details of eight outstanding installations are included in the brochure. Complete architectural specifications are given so that it is possible for you to present the material to your architect. Flexibility of design makes it possible for your architect to modify the basic plans to fit your individual needs or space requirements. No. 95613.

ACOUSTICAL MATERIALS BOOKLET

A new 16-page booklet on acoustical materials entitled "Quiet at Work," is available from the Armstrong Cork Company. Designed to help provide data needed in choosing materials for specific uses, the booklet discusses technical aspects of acoustical treatment in non-technical terms. Various advantages of different types of acoustical materials are outlined. Facts on economy, beauty, fire safety, and maintenance are given. A chart summarizing advantages of each product type helps readers determine the material that best suits their needs. No. 95614.



STAINLESS STEEL BUCKET

A new stainless steel bucket has been added to the line of floor maintenance equipment manufactured by Geerpres Wringer, Inc. When used in conjunction with the Geerpres electroplated Floor-Prince wringer, the new bucket offers a completely corrosion-resistant and rust-free mopping outfit. The new bucket also offers all the standard Geerpres features such as welded rather than soldered construction, lightweight chassis with ball-bearing rubber-wheeled chrome-plated casters, and ears positioned below the rim to prevent interference with the wringer operation. No. 95615.

DON'T FORGET YOUR NAME AND ADDRESS

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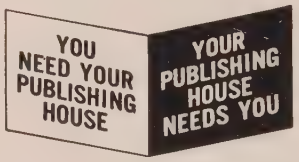

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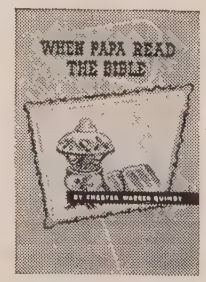

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Will Christ Come Again?

(From page 10)

tion. Third, they seek to apply the cataclysmic forebodings and Armageddon to this present age, when if anything is sure at all about Jesus' words it is that he was speaking of the destruction of Jerusalem in the year 70 A.D. You will notice how he says in another place, "This (present) generation (to whom I am speaking) shall not pass away until all these things be accomplished." Again, "There be some of them standing here which shall in no wise taste of death 'til they see the Son of man coming in his kingdom." Plainly also, for John, Nero and his cohorts were the anti-Christ and the beast and all the rest. Both spoke to their age, not ours, in a literal time sense. Fourth, a student of the New Testament may not accept this doctrine because, as a student of history, he knows that every time there has been the end of one age and the beginning of another, with the consequent troublesome days, every time the world has looked dark to man, he has preached that time as the end of the world and the second coming of Christ. On the face of it, how could Nero, Napoleon, the Pope, Mussolini, Hitler, and now the Communists, how could each one be the anti-Christ in the sense they mean it? But in another descriptive sense, decidely "yes."

Possibility Admitted

There is a second group of Christians, however, who, while they cannot accept this literalism of misinterpretation, yet leave the door of possibilities open. These folks are realistic enough to understand that life is ever moving to judgements, and it may well be that the millenialists have something on the ball. Such folks are simply admitting the possibility that something of the kind is possible, even probable, but they are not calling the shots. They are leaving that to God!

Non-literal Interpretation

But there are others, a third group, students of the Bible who, facing both the world and Jesus' words, interpret them as applying wholly to the age in which they were written or to those few years following that age. And these point out that Jesus came the second time at Pentecost and is present among us all in the form of the Holy Spirit. They would say that Jesus is already here now, and the second coming has already been accomplished. But they would also say that the prophecies of both Jesus and John are true in every age, typically, not literally. That is, they say life is always moving to crises and Jesus is always coming again and again in every age to test and win the hearts of men; to offer them peace if they will listen. That seems sound to me.

There may be other interpretations of the second coming but these are major.

You will have to choose that which best suits your understanding. But there is one word of Jesus' we all must take, for, however you look at the second coming, this is the central word, "Watch therefore, for ye know not the day nor the hour . . . for in an hour that ye think not, the Son of man cometh . . . the day of the Lord cometh as a thief in the night."

Christ in the World

Moreover, there is a fact here to conjure with however you interpret it. That fact is that Christ is in his world. He has not left it. He is in it and is going to continue to be in it to the end of time. He is in it moving restlessly toward judgement and then peace. If you're going to be realistic, if you're going to get along in this world, you'll have to make a place for God and move in his procession. That much is minimum, rock-bottom truth.

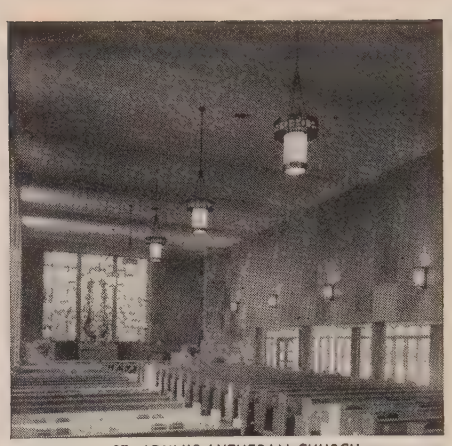
There are two practical effects of this doctrine: one is good and one is apt to be bad. For the good meaning of the doctrine of the second coming is that it gives us a philosophy of history.

If one can learn anything from history surely there is a lesson that life moves relentlessly to crises and judgements; one age comes to an end, perhaps a cataclysmic end with rolling, crashing noise. Another age begins. There is no perpetual motion where things keep going on and on at the continual turn of the wheel, no difference, no crises, no high points, no low. The life God gave us is like a graph of the business cycle of any nation. It is a saw-toothed affair building up from low times to peaks and then crashing back to new lows or medium beginnings once more. The second coming forces us to recognize this, to prepare for judgement, to welcome the peace.

But there's another aspect to this matter also. Dr. Sharpe, of the Presbyterian brethren, tells how his father had a letter addressed to himself in England, go to another man by the same name. The other man opened it by mistake and then sent it on but not without a nice note. In the note he said he was interested in the fact that this other Sharp was a minister of the gospel. He went on to ask, "Sir, do you really think that there is any hope at all for our world? I agree with H. G. Wells this will be the end of it."

There are some, and they're not pessimists either, who wonder seriously if there is any possibility now of arresting or stopping the trend downward toward the abolition of man on this planet. Such scholars are saying that the best we can do will not be enough; the trend has too much momentum, too much power behind it; is so little understood. This is the final end of an age. You can't stop it though we have no alternative but to keep trying.

Now that is the counsel of despair. They may well be right. If they are what does it mean? It means first that we can



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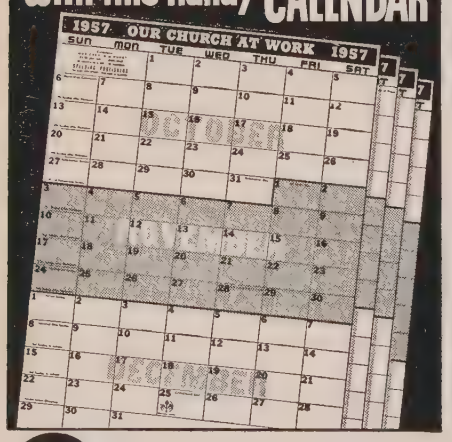

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go back to the apocalypse of John and put with it the words of Jesus on the end of his age and get the typical pattern of last things to guide us. And what is that pattern? It is first that evil will have its day. The anti-Christs, the beasts will reign because a moral order demands such an outcome given our present tendencies. But it also means in a second breath that that is not the whole story. For a prophecy of despair the second coming gives us in this very day a ray of hope. That hope is that no matter how evil Satan may manifest himself in this world, God is sovereign, he reigns and he will not be overthrown. Evil may have its day but God will also have his following that day. He will bring into being a new day "wherein dwelleth righteousness" and peace. Christ shall reign. That is the foundation of things. It is a moral world. It is a righteous world. It is a spiritual world.

The second part of the pattern to guide us is what the early Christians did in the catacombs and what they did in the dark ages in the monasteries. The strategy that must then be employed is to build little cells of the Christian faith in every faith. Not cells of the masses of nominal Christians who are of the world, but cells of the supremely sincere—"little colonies of heaven" set down in many places where the faith is guarded, nurtured, and kept pure through the time of testing, and where plans are laid for a new day when it comes. The emphasis must then be upon intensity of the faith, not the extent.

Like Amos, I would disclaim being capable of prophecy, yet I feel called to prophesy. There are days, as I have said, when it seems that the signs of the times indicate this latter situation and strategy I have described. We are surely naive if we think the Christian forces are winning the world right now. Be all that as it may, the thing I am concerned about is that you will share with me this fundamental undergirding hope and trust, then come what may, God's kingdom is eternal and Christ will come to us again and again, a second time, yea a third and a fourth.

However you interpret our tomorrows this is back of it for the Christian. Hear Paul's resounding words echo in your memory, "For he must reign til he hath put all enemies under his feet." not "when" but "until" all enemies are put under his feet.

Peril of Do Nothing

There is, on the other hand, a tragedy to the doctrine of the second coming as many preach and practice it. It is apt to issue in the kind of despair about our world wherein people are led to throw up their hands at all efforts to change that world and leave it to God. "He's going to eventually save it and win it anyway. Why should we try? The sooner things get worse the sooner God can make it better. In fact if we try to better this present world we just delay the coming of Christ." So run the arguments of those who warp the second coming out of its true meaning. Then our religion becomes an individualistic, personal religion with no attempt to change the world. That kind of a religion is just what Karl Marx said it was, "an opiate of the people" to keep them mollified while the evil ones reap the harvest.

Such a religion is worse than none at all. Such folks have never considered whether the death of an era might not be an easier death if modified by Christian life. Nor have they considered that God works through man, and the new age he always waits to bring—waits for man to work it out even though God offers it, gives it. The doctrine of the second coming of Christ is not the least of an excuse for us to lie down on the job of being Christian, of giving ourselves in sacrifice to save a world. It means rather, that if we try, God is behind our best efforts. "His word will not return unto him void." So it is written. God will make something out of them.

But this doctrine does say to us also, "Don't be a fool and under-estimate the power of evil in the world you are up against." Perhaps that great historian Toynbee has framed it for us very well:

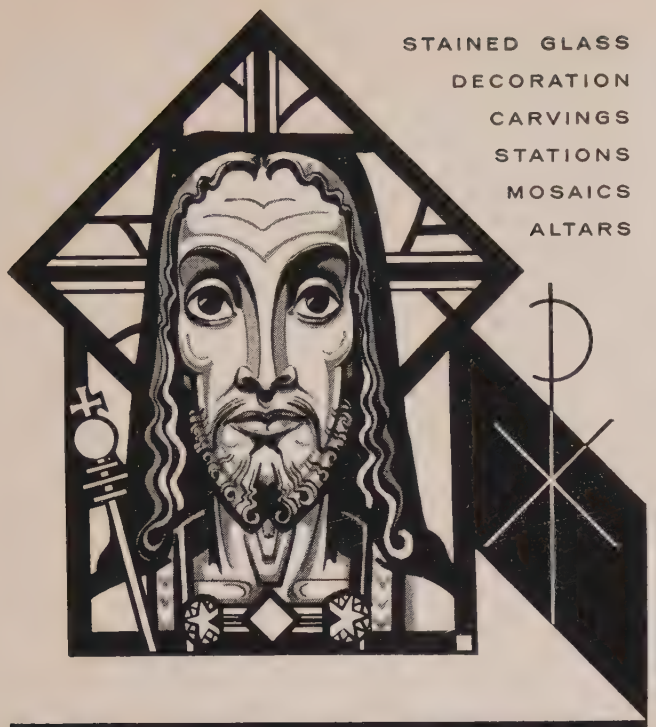
> We cannot say that our doom is at hand; and yet we have no warrant for assuming that it is not; for such would be to assume that we are not as other men are; and any such assumption would be at variance with everything that we know about human nature. And inasmuch as it cannot be supposed that God's nature is less constant than man's, we may and must pray that a reprieve, which God has granted to our society, once more will not be refused.

As Jesus plainly teaches, none of us, not even the angels, not even Jesus himself can predict the end of an age when he will come again. But he suggests we be watchful and ready, continuing our best efforts. If we begin there we shall know the hope and the peace that comes from knowing God in Christ is still in our world, coming to it again and again, in every age to judge and redeem. That should be no cause for the tragedy of lying down on our job. "Watch, therefore, for ye know neither the day nor the hour." "Stand fast in the faith, quit you like men, be strong." "Be ye steadfast, unmoveable, always abounding in the work of the Lord, for ye know that your labor is not in vain, in the Lord."

TACT

The tactful person is always ready to admit that he has been wrong once he learns of his error. He is wise enough to know that all of us make mistakes, that no one is perfect, and that the best way to correct a mistake is to admit it freely.

—Earl Riney



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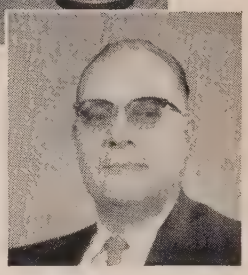

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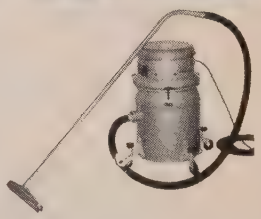

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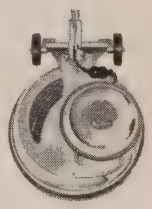

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The Cure of Souls

(From page 16)

thus to the glory of God and the salvation of souls and of first importance is the recognition of the ministry of the normal man to his fellows.

Greatest Opportunity

Our greatest opportunity is in the Church itself—in all the various offices of public worship which are so necessary and conspicuous a part of ministerial work. This weekly function can have the closest possible relationship to the cure of souls. Our preaching should be definitely conceived and directed according to our pastoral knowledge. This is where the men with pastoral charge over congregations have advantages which can never belong to the occasional visitor, however brilliant his preaching may be. The pulpit gives the most obvious and frequent opportunity for that kind of spiritual advice which is necessary for the maintenance of true religion and virtue.

A man's pulpit work is suggested and determined partly by what he has discovered to be ideally right for his people and partly by his own intimate knowledge of them, their needs and desires, their sins and graces. Such preaching goes home to its mark, for while it should never be directed openly at any individual or group, it should be aimed at the spiritual condition of real men and women, including that chief of sinners, the minister himself. Arresting preaching flows out of three basic assumptions relating to pastoral care —the value of the individual, an awareness of human need, and a belief that human nature can be changed. Karen Horney declares: "It is not only the young child who is pliable. All of us retain the capacity to change, even to change in fundamental ways, as long as we live." The preacher's sermons have an authentic ring about them, when he proclaims "the recoverableness of a person at his worst."

If inquiry is made, it will be found that few really great preachers were able to maintain their fullest ministry except within the context of their people's lives, which in turn largely influenced their own days and studies. The telephone call, which takes a man reluctantly out of his study, may bring him to those living waters which could not be struck that same morning from bookshelf or typewriter. Sheep may be feckless and silly, but they largely determine how the shepherd spends his time.

Preach we must, and if it is too much to say that we should always preach for a verdict, we must, at least, always have some definite point and purpose about our preaching that is related to people's lives and problems. No one comes to church now as they once did, because there was nothing else to do on Sundays. The minister is a dual interpreter. He must interpret both ideas and persons. He may become so fascinated with ideas that he feels it a waste of time to try to understand and share the problems of his parishioners. Phillips Brooks declared: "I would like to do nothing but make pastoral calls and meet people. Indeed, if I did not do so, I could not preach."

In the Home

Outside the worship of the Church, there is no place where the minister's work counts for so much as in the homes of his people.

It is axiomatic that we must know where our people live and how they live, what are the haunts of their minds, their hobbies, their friendships. So much which often seems trivial, when one first goes to a house, proves later on to provide the clue to some bent of the soul or affection in a man or woman.

It is difficult when we are young and nervous about visiting our people to see its cumulative value. It is tempting, as we get older, and claims upon our time increase, to underestimate its worth. Yet the older we become the easier it should be to turn conversation to spiritual things, especially when there are children or young people out in the world. Richard Baxter's methods of catechizing his people at Kidderminster in the seventeenth century will scarcely serve today, but inquiry can be very thorough even if it is not

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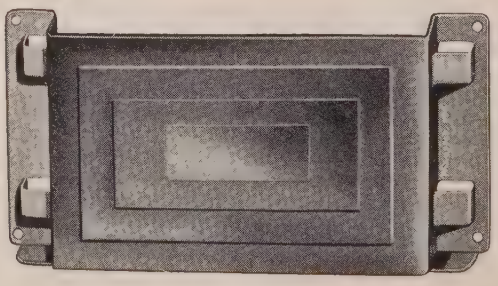

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inquisitorial.

People always respond to real interest in their affairs. Unless they are at ease with him, it is difficult for the pastor to make the best use of those great occasions of family joy and grief, a wedding or a funeral. To be at a man's house and pray with him when his wife is in danger or to know young people sufficiently well to be able to suggest to them that they should receive the sacrament together before they embark on marriage, these are occasions when our work is given meaning by God beyond all our reckoning.

We must be sure that we have the right motive for visiting. It should not be because people expect it or because we want to get them to church or because we wish to keep in touch with them. All these are secondary motives, but the primary motive should be to take Christ with us. Every kind of spiritual work costs, and often hurts, but pastoral work is the most wearing of all. It needs patience, persistence, the surrender of personal pride, and ease, the sacrifice of many legitimate pursuits. A biographer of Bossuet, the great French preacher, said: "He knew the value of his own time and rated it highly, as a busy man is wont to do. Yet he has been known to give up as much as three hours at a sitting to one confession."

To deal successfully with one person is just as important as to speak to a thousand and it may be more far-reaching in terms of ultimate results. Whenever a minister comes face to face with a real life-situation, then, if ever, he is treading upon holy ground, for life may be changed forever in that hour. One word of seasonable prudent advice given by a minister to a soul in need, as Baxter said, may be of more value than many sermons. There is nothing a pastor does that is more sacred and significant, for whenever he deals intimately with the lives of people, destiny is in his hands.

The great end of our work is the salvation of men's souls, bringing of God into their lives. This means that we must pray for them. To pray for one's people by name is the quickest way to loving them. To pray beforehand for people one is likely to meet brings success in pastoral visits which might otherwise degenerate into a mere round of affable banalities. Alexander Whyte made a confession concerning his failure to respond to the need for prayer on behalf of a man he knew whose subsequent downfall stabbed his conscience broad awake. "I felt," he said, "as if he had been drowned while all the time, I had refused to throw him the rope that was in my hand."

Failure comes whenever, as Thomas Shepard of Yale once said, "I have laid my pipe far short of the fountain." Success is assured us, even though it be unseen, when we know the meaning of Madame Guyon's words, "I run my pipe right up to the fountain."

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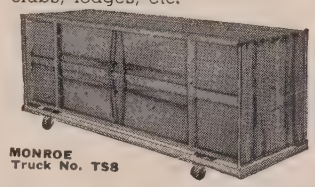

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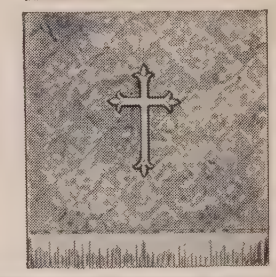

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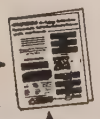

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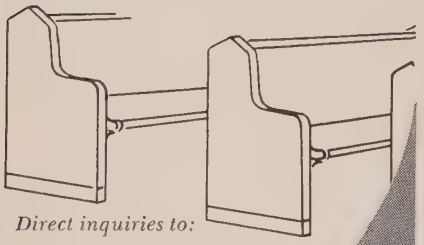

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What the Christian Gospel Is

(From page 7)

reaction. But in what used to be called "the mission field" men and women have crowded into the Church faster than the Church has been able to deal with them. The question of questions now is: Can Christianity not only survive the attacks of scientific agnosticism and materialistic communism, but also can it lay the foundations of a new age? That is far, far more important than the subjects so widely discussed in the press and on the radio.

Historical Religion

Now let me make another statement, a perfectly obvious statement: The Christian gospel is an historical religion. It is not wishful thinking which men have thrown into the heavens and received back in concrete form. It is as much a matter of history as the British Empire or the United States of America. There was a long, long preparation in time. There was a dynamic moment when, as we say in Biblical language, the word became flesh. Jesus Christ was not a phantom, though men have tried to prove that he was. He was born at a definite time and place. He lived and grew among men as other boys do. He labored and suffered and died, and rose again.

These things have been recorded in documents which have been examined as no other documents in the world have been examined, and which stand to this day as reliable records. It is all set down in black and white—how disciples were chosen, the Church founded, the message of salvation taken from shore to shore, men and women convinced and converted. It is an amazing story. It does not always remain at that level. When Christianity became fashionable with courts and governments it lost its purity. You can't read the whole history without finding much to apologize for. But there are always the mighty achievements, the lifting of men and nations to holiness and truth and self-sacrifice. Let men who stand aside in an attitude of condescension or criticism consider what the world would have been like without this continuous, creative, redemptive force, and consider also how much they themselves owe to a religion they dare to despise.

But what really is this Christian gospel? One could point to the Christological creeds, but we cannot forget that they were devised many centuries ago and expressed in language that leaves the twentieth century guessing. One could point to the Bible, but men tend to read into the scriptures what they want to find, and there are differences there that demand explanation. There are not only the first three Gospels. There are also the Johannine writings and the Pauline epistles, not to mention Hebrews and Revelation.

Beginning Assumptions

Let me then content myself with trying to tell you as simply as I can what Christianity has meant to me. I will not pause over my childhood, though religion was never a greater reality than then. There came, however, a time when it was my duty to preach and teach the Christian evangelism. What were the assumptions with which I started?

One was that Christianity was unique in its simplicity, its inwardness, and especially in the emphasis it placed on love as the secret of life. At the heart of the universe is a God who loves us. We must love him and one another. This is not entirely absent from other religions, but no one has ever said as Jesus said, by life more than by word: Put your trust in love, trust it utterly and to the end. Whatever fails, love will not.

Another assumption was that this unique gospel is not for a privileged few but for all mankind. To retain it to ourselves is not only to wrong our brother man but to injure ourselves. It is to belittle the gospel and therefore to wrong the universal Father. You can no more make Christianity parochial than you can divide the atmosphere into compartments. We must not force it upon anyone, even upon our own children, but we must offer it and persuade men to accept it. When we coerce men we create bitter divisions. When we persuade men in love we work for the unity of mankind.

Still another assumption was this, that the Christian gospel was truth beyond which we could not get. That did not mean that we had become infallible, or that the Church had ever expressed the whole counsel of God. We have always pointed forward to heights yet to be scaled. Some, like Cardinal Newman, have had their doctrines of development. Most of us have been content with the belief that the Holy Spirit is leading us on from the partial to the perfect. But though the way is long—far too long to be completed in three score years and ten—we shall never get beyond the word made flesh. Jesus for us is final and absolute, and the work of the Holy Spirit is to take of the things of Christ and reveal them unto us.

That in the severest brevity is the gospel with which I set out more than forty years ago. I must add that we were then under the influence of the "Back to Christ" movement. We did our best to see Jesus as he appeared among men in Palestine and to understand the minds of those to whom he spoke. Like many others I concentrated on the teaching of Jesus, with perhaps special attention to the ethical teaching. I do not regret those years of close study. I thought I had a message worth preaching and I delivered it with all the confidence of youth. But I am glad I did not stop there.

Development and Growth

First I found more difficulty in deciding what the historical Christ was than I had anticipated. Then I found my way on to the epistles, which meant moving from the Jesus of history to the Christ of experience. It was not long before I realized that Christianity was primarily an offer and I had made it into a demand. I had never denied John 3:16—"God so loved the world that he gave his only begotten Son . . ."—but what I was insisting upon was a system of ethics for poor mortals as weak as myself, and a program for nations. It was almost like a theological conversion when I realized that my sermons were rooted and grounded in the human heart and not, as the Bible is, in the love and mercy of God. In these later years the burden of my message is what God has done for us rather than what we ought to do ourselves. Man is not only weak, he is sinful. He cannot do that which he knows he ought to do. But God has come to our help. He has sent his Son to be our savior. It is for us to accept him, to trust him, to love him, as a child accepts, trusts, and loves a good parent. It is not the easiest thing to say to the modern mind, for the modern mind has its own prejudices, but it is the heart of what is meant by the gospel of redemption.

I do not expect everyone to make a pilgrimage exactly like mine. There is room in the New Testament for James as well as Paul, for the Book of Revelation as well as Luke's gospel. There ought to be room in the Church for Luther and Calvin, for Cardinal Newman and C. H. Spurgeon, for the Archbishop of Canterbury and Billy Graham. A universal gospel needs all sorts of minds to apprehend and present it.

But it is a gospel as big as this that the world needs. I do not promise that men will quickly respond however adequately we preach. As I have just said, the world has its own point of view and will not quickly surrender it. Between that mind and the Christian gospel a great gulf is fixed, and not the least difficulty facing the Christian evangelist today is to know how to span it. We shall not span it by surrendering what is distinctive in our message. What the world really needs is the glorious gospel of the blessed God, and we must not be too concerned with the difficulties. "A great door and effectual is opened unto me, and there are many adversaries."

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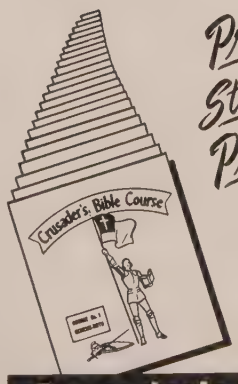

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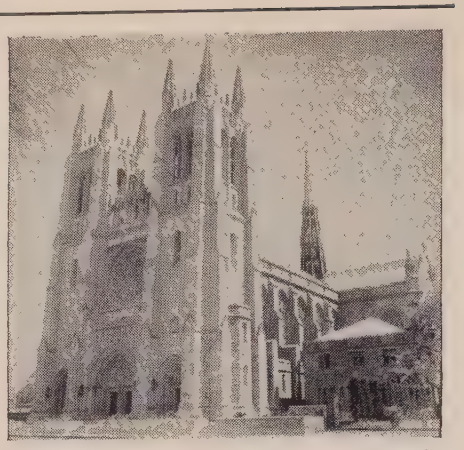

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Build It Yourself

(From page 9)

workmanship has been the talk of the town among building supply houses and several contractors, who dropped in occasionally to see our work. All craftsmen were credited with their time evaluated at current rates. We obtained a liability and accident insurance to cover up to fifty men. In this way we felt we were giving these men reasonable coverage and protection.

We promptly met with various building supply firms to gather comparative prices, and were really surprised at the wonderful cooperation given us. One of these firms placed their engineer at our disposal who showed us various shortcuts and ways in which we could save on time and materials. The membership was most pleased with the cooperation we received and voted to take immediate action and proceed with construction.

Ground was broken on April 24, 1955, on the date of our sixtieth anniversary. Excavation was started a few days later by a friend of the church who was also very generous. An engineer, a friend of our contractor, was engaged to give us the exact layout for our building so we could start to lay forms for the foundation.

After spending the day with us at work, he came to me and complimented us for the closely knit relationship he enjoyed, and which was manifest among our people. He stated he was so impressed and pleased with the fact that he actually saw the pastor working and digging in the mud, and he felt the least he could do was to donate his services.

About this time some hard luck seemed to set in, in the form of rain which seemed to keep us busy pumping water out of the excavation for over three weeks. In the meantime our forms for the foundation were floating around and some of the sides caved in. So we decided to place a permanent sump pump into the hole and we started digging again. When we were ready for the concrete for the foundation, there was a shortage of this material. Fortunately, the ready-mix had been ordered about two months in advance, and since it was promised the company gave us delivery within a few days. The date was set for pouring and several of our men asked for leave from their regular employment to assist with this work.

After this we started on the masonwork, and promptly enjoyed the hottest summer of all. Several of our men took one or two weeks of their vacation time and spent it in construction. In the meantime several of our friends and some interested bystanders became involved by lending a hand. So now we have about five so-called outsiders who are helping us almost every week-end.

We may not overlook the fact, that as we immerged from the hole in the ground and started with the brick veneering, sev-

eral of our ladies have also given a hand, by doing the grouting, cleaning out the mortar line, carrying bricks to the masons etc. Our stone mason contracted pneumonia, so an outsider who heard of our plight came in to help us. He was an elderly gentleman and soon found he had to slow down, so we had to engage a stone mason. This gentleman was quite impressed with our group and soon found himself working with us on week-ends also.

We have had some undesirable experiences, by having some persons driving by calling us scabs and other unmentionable names. This has, however, completely ceased as word has gotten around about the members doing the building themselves. By the end of November we were able to cap our building at the first floor with a temporary roof and covers over the front and rear entrance. We have set in the long span beams ourselves, and are at present busy on the inside placing hot air ducts of concrete under the basement floor. After this we intend to install a permanent, gas, hot air furnace ourselves. As warm weather returns in the spring, we expect to be ready to go right on with the upper structure and hope to be finished by next October or November.

Since June 1955, we have asked our members to attend church services at any one of the other churches of our denomination, or to feel free to attend at any neighborhood church that is friendly. On one occasion, in which I was asked to hold a special service for one of the Bethels of Job's Daughters, we had a truly Christian experience. I inquired of the pastor of the Trinity Presbyterian Church, of which Mr. David Griffith is the minister, whether he would allow us the use of his church for this service, otherwise I would have no other alternative but to disappoint them. Without any questions whatsoever, and without ever having met me, this man turned his church over to me for this purpose, and actually never asked what my denomination was. This was an experience of true Christian brotherhood. Pastor Griffith's hospitality was extended to any future date, should I find it necessary for any occasion. Since he accepted no monetary reward, I hope we will have the opportunity to reciprocate at some future date, and prove ourselves worthy of this kind of brotherhood. To me, at least, it seems that we may demonstrate the ideas of Christianity that we preach about.

With our present figures and having paid as we go along, we expect to complete our church for about $35,000. This certainly seems like a worthwhile saving to the congregation.

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NEW BOOKS

Theology and Philosophy

THE BROADENING CHURCH: A Study of Theological Issues in the Presbyterian Church since 1869 by Lefferts A. Loetscher. University of Pennsylvania Press. 195 pages. $4.75.

During the past decade a large number of general studies and biographies have been written concerning the various conflicts in the Presbyterian Church, U.S.A. This volume is a doctoral thesis of one who at present is Associate Professor of Church History at Princeton Theological Seminary. It is a summary study of those conflicts since 1869 to the founding of *Theology Today* by John A. Mackay.

His beginning is the union of the Old School and New School Presbyterians in May 1870. He follows with a description of the charges brought by F. L. Patton against David Swing for violating his sixth ordination vow. Soon the Old School men were to be found in most of the seminaries of the Presbyterian Church. The establishment of the *Presbyterian Review,* which jointly represented the former Old School and New School interests, formed a medium of expression for A. A. Hodge, B. B. Warfield, C. A. Briggs, and F. L. Patton. When in 1889 the Presbytery of Nassau offered an overture to revise the Westminster Confession of Faith, the General Assembly took action on it.

Dr. Loetscher devotes two chapters in his book to the Briggs and Smith cases. These certainly form the core of the controversy in the broadening church. Both men were suspended from the ministry. Briggs joined the Protestant Episcopal Church while Smith became a member of the Congregational Church. However, the suspension of ministers did not end the controversy. Soon the seminaries were battle grounds. Although revision of the Westminster Confession was made in 1903, there emerged the battle between "fundamentalists" and "modernists." The Fosdick story carries the conflict to the work of the special commission of 1925. Finally when Princeton Seminary was reorganized with the defeat of the conservatives, and Westminster Seminary was organized in Philadelphia, controversy within was ended but the battle was carried on between them.

Dr. Loetscher believes that since 1930 there have been signs of renewed theological vigor among the Presbyterians with the establishment of *Theology Today* under the leadership of John A. Mackay, and the expansion of the Westminster Press. This is as objective a survey of religious conflict which possibly can be given. The author has done an excellent job.

W.L.L.

CREED OF OUR HOPE by Merrill R. Abbey. Abingdon Press. 109 pages. $1.75.

This volume by the minister of First Methodist Church, Ann Arbor, Michigan, is an interpretation of the Apostles' Creed for today. The interpretation and implications are as modern as the day in which we live, so that each part carries its own vital message.

For example, the line "I believe in . . . the forgiveness of sins" carries the heading Can Yesterday Be Changed? The unpleasant yesterdays, the sins now irretrievable, cannot be dismissed, but they can be changed and life can be flooded with peace by establishing a relationship with Jesus Christ. When the decisive break comes, as it did for the prodigal, and when the forgiving spirit floods a life, then man stands at the crossroads face to face with God, knowing that the forgiveness of God is his only hope. The acts of yesterday cannot be recalled, but the break with sin can and must come if man is to find abiding peace. Forgiveness then becomes a creative act by which life is redeemed.

Illustrating this thesis, the author quotes from the Norwegian novel *The Great Hunger.* A man whose child had been killed by his neighbor's dog lived only for revenge. Then he found there was no comfort in revenge. In the midst of a famine, when the neighbor had no seed to plant his field, he went out and planted it with corn. His explanation: "I sowed seed in my enemy's field that God might exist." Until he did that he had barred the door to God and to any peace in his own soul.

A very fine book on the creed in terms of today's application.

L.N.L.

Preachers and Preaching

WHAT'S IT ALL ABOUT? An Interpretation of Life by Robert E. Goodrich, Jr. Fleming H. Revell Company. 189 pages. $2.50.

Bishop William C. Martin in the Introduction to this volume of sermons by the pastor of the First Methodist Church, Dallas, Texas, says, "The best proof that preaching is really feeding the hungers of people and is giving them something to live for and to hope for is that they come back for more. This mark of authentication is upon these sermons." There is more to this statement of Bishop Martin than the commendation of a single collection of sermons. It is a summary of a salient characteristic of all real preaching. Preaching that does not give people "something to live for and to hope for" is sounding brass and tinkling cymbal. These sermons of Dr. Goodrich are down-to-earth preaching at its best.

The first sermon contributes the title of the book. Another has to do with "Being Good" and still another with "Little Things." Two additional titles are "The Gospel" and "The Church." The other twelve headings consist of single words such as "Faith," "Hunger," "Money," and "Pride." Some of these at first glance will not impress the possible reader as especially enticing, but the sermons themselves need no defense. Although the sermon on "Money" savors somewhat of the usual collection address, it contains some material which will be hard to forget. The quotation from Phillip Guedella in the second paragraph is worth more than some sermons.

What's It All About? is especially rich in vivid, effective illustrations drawn directly from life. No one could accuse Dr. Goodrich of what Bishop W. A. Quayle called "the sin of being uninteresting."

L.H.C.

LIFE LOOKS UP by Charles B. Templeton. Harper & Brothers. 192 pages. $2.50.

"Chuck" Templeton, as he is familiarly known by a great number of people who have known and heard him, is the author. For three years he was on the staff of the National Council of Churches as an evangelist. He has spoken in every state in our country, in Canada, Mexico, and twelve European countries.

This wide contact with all kinds of people plus his excellent abilities have enabled him to produce a good book of

sermons. They are sermons on everyday living and of the earth earthy. The book gets its title from the sixth chapter. The themes are intriguing, "How To Be Good the Easy Way," "Chromeplated Chaos," "Trading Pearls for Pebbles," and "Saint With Muscles." These are larded with very usable illustrations, and the material, while in commonplace wording, is artistically, differently, and refreshingly phrased.

I.C.E.

PREACHING IN A SCIENTIFIC AGE by A. C. Craig. Charles Scribner's Sons. 119 pages. $2.50.

Preaching in a Scientific Age is a very unusual, but highly relevant study of the problems of preaching that face the preacher today.

The author, A. C. Craig, Lecturer in Biblical Criticism at Glascow University, places great emphasis on the Bible on which all sermons must be based. He recommends that the preacher not only give sermons based on the individual chapters and lines, but also on the Bible as a whole.

Besides considering the problems that face the minister in his various problems of preaching, separate chapters are devoted to a specialized study. You will no doubt be interested in his treatment of Biblical Criticism, Miracle, Resurrection, and Last Things.

The concluding paragraph of his book gives in a very pertinent manner the reason why I feel this book should be added to your other books on preaching.

> The width of the Gospel we are commissioned to preach is a Gospel for time and eternity. We shall never do more than stammer about it; but God can make the stammerings of small men, if they be humble and faithful, no less than the wrath of the proud, great dictators of earth though He may have permitted them to be, to redound to His praise and glory.

J.C.L.

Ethics

CHRISTIAN ETHICS AND MORAL PHILOSOPHY by George F. Thomas. Charles Scribner's Sons. 537 pages. $5.75.

For this reviewer, the only regret after reading this volume was that it had not been written twenty-five years ago when he was studying ethics in college. It is difficult to imagine a more valuable and satisfying textbook in this field, and one can easily predict that it will become a standard work in universities and seminaries over the country.

Professor Thomas, who is chairman of the Department of Religion at Princeton University, writes with ease and clarity and penetration in a most difficult area. His capacity for sharp and illuminating statement of varying points of view, without sacrificing his own strong convictions, makes the book an excellent and rewarding guide for both laymen and scholars.

The book is divided into four parts. Part I deals with the history of Christian Ethics and shows its development from the Old Testament through Jesus and Paul, and into the various periods of medieval, Reformational, and modern thought. Part II looks at the Christian doctrine of man and is as concise a statement of the basic Christian theology as will be found in any books on theology. Part III is concerned with the systematic application of the Christian ethic to the problems of society—marriage, politics, economics, race, and war and peace.

It is in Part IV that Professor Thomas reveals his genius for bringing together the fruits of theology and philosophy. In handling the theme, "Faith and Reason in Ethics," he makes clear the conviction that both are necessary, and that it is impossible to elaborate an adequate Christian ethic without recourse to the secular moral philosophies. Neither faith nor reason can be repudiated. He is most effective in defending faith before those who look upon it as totally irrational, and defending reason before those who believe it to be totally unreliable.

Professor Thomas writes with calmness and yet with conviction. His treatment of various thinkers is always fair. One will look long before finding a more comprehensive and soundly written volume in this field.

W.P.

THE GOSPEL ON SKID ROW by Frank Jennings. Fleming H. Revell Company. 159 pages. $2.00.

Dr. Frank Jennings is pastor of the Stamford Hill Congregational Church, London, England. He came to America and visited and worked in some of the larger city missions. This first-hand experience of living and helping those down and out, inspired the author to write this account. He is convinced that the basic problem today is human sin.

The author presents real studies in human life. There is George, the gambler; Paulette, the prostitute; Charlie, the boozer; Roy, the journalist; Alf, the Communist; Carl and Tilly, the separated family; Sam, the boxer; are the characters of this study.

The final chapter entitled "Christ for All" is an answer to the fundamental question of the ministry: "What, exactly, is the Christian preacher's task?" Dr. Jennings believes that too many American churches are "spiritually dead, repellently superior, as depressing as death, as chilling as a refrigerator." He insists that the cry is still urgent and necessary: "evangelize or perish." The author says that he is not advocating merely a series of meetings or shouting catchy slogans. In the various missions in large cities which he has worked he has found that the preaching of Christ's gospel for human need is

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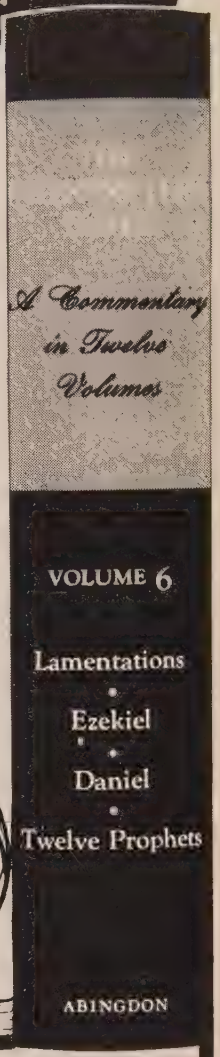

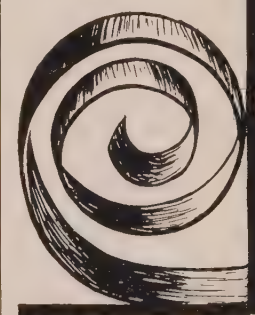

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W.L.L.

Pastoral Ministry

THE LIQUOR CULT AND ITS CULTURE by Harry S. Warner. Intercollegiate Association. 119 pages. $1.50.

A MODERN APPROACH TO THE PROBLEM OF ALCOHOL by Harry S. Warner. Intercollegiate Association. 16 pages. 20c.
(Intercollegiate Association, 12 North Third Street, Columbus 15, Ohio)

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dustries have had things their own way. Must this continue?

J.Z.S.

FEAR NOT by Henry Irving Louttit. Foreword by Austin Pardue. The Seabury Press, Inc. 65 pages. $1.75.

This small volume, written by the Bishop of South Florida, seeks to answer the question of how to overcome fear. Realizing that fear is the deadly enemy contributing to all the evils that afflict mankind Dr. Louttit offers a plan whereby both clergy and laity may be able to cope with it.

The five chapters are based upon five passages of scripture. Dr. Louttit shows first how many fears are ungrounded. Psalm 53:5 is his text. Next he describes the physical and mental results of fear with John 4:18 as a basis for his thought. The question found in Mark 4:40 is discussed in the third chapter. The last two chapters outline methods of overcoming fear. Second Timothy 1:7 and Proverbs 23:7 are used to show the various avenues whereby man can create a positive spiritual life giving him balance and poise.

The book is the result of the author's vital interest in offering practical suggestions for living. Through his war experiences to his present position of leadership, Dr. Louttit has gained insights which he passes on to his readers in this volume. Psychiatrists, counselors, ministers, and laymen will find it helpful.

W.L.L.

Bible

THE PROPHETS—PIONEERS TO CHRISTIANITY by Walter G. Williams. Abingdon Press. 223 pages. $3.50.

Experienced scholars say that a good book review should tell what the author claims as his purpose and whether or not he achieves what he sets out to do. The preface to this worthy volume states the purposes clearly and modestly. More is accomplished than the author promises, for we have the result of more than a dozen years of careful research.

Some of his avowed purposes are to show what the prophets did, whether they opposed the priests, and whether they had a contribution for their own day and ours. There is also an effective desire to make all of this mean something to us and to lead us into the courageous experience of discovering religious truth for ourselves. "Religion can never be dictated, it must be experienced."

The table of contents, the index to Biblical references, and the index to persons and subjects, are creative. They help more if we know what authority we can put back of them. Dr. Williams was a successful pastor in Cleveland, Ohio. He is now a teacher of ministerial students at Iliff School of Theology. He is still interested in actual church administration. He shows in the clarity of this book his experience in helping with many publishing projects in religious education. He is dean of students and has many insights into the actual problems in rural and urban churches through nearly a hundred student pastors and church workers. The authority of the scholar needs no mention to anyone who sees the book.

Part one is "Records of the Journey." Then, "The Procession of Majestic Thinking." Part three shows how the author is selecting only the prophets, ideas, and interpretations which in a special way are pertinent for us; "Men Who Blazed the Trail," ends with a chapter: "A Continuing Journey."

The quick review of the new sources of knowledge in part one wins the reader to an expectancy which is fulfilled. "The mattock of the archaeologist and the pen of the historian have made us aware of our glorious heritage. The phrase 'the living past' is more than the title of a book, it is a statement of fact." The Biblical record does become clearer as one chapter heading indicates.

The treatment of the relationship of the priest and prophet and the relationship of magic and worship are illustrative of the way the author keeps us from becoming entirely historic in our interest. "Any man who serves as the pastor of a church will soon discover that there is too close an association of magic and religion in the minds of people today." Again, when reading about Elijah, you may be interested but a long way off when this sentence appears: "Let us return to the good old ways!" Elijah comes near as you study further.

In the determined effort to make the prophets live for us the author does not claim that they are the possessors of all truth. "It is important to recognize that Jesus frequently brought changed meanings and new insights. . . . He brought new dimensions to the kingdom of God."

The architecture of the book makes it effective. An idea which is made new in the first part is considered from a different light in the procession of majestic thinking and then again through one of six prophets who blazed the trail. The very choice and selection employed helps in teaching us to study the scriptures for light on our path. "The men to whom we turn today . . . dared to think for themselves . . . and discovered in their own religious experiences principles and insights that were completely at variance with the accepted dogmas of their own day. . . . They discovered . . . that religion can never be dictated, it must be experienced."

The jacket of the book tells us that Dr. Williams was responsible for discovering and reading to the American Oriental Society the first solution of the Ras

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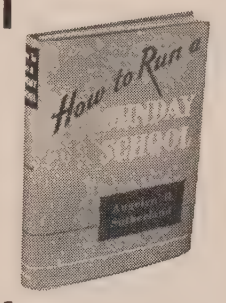

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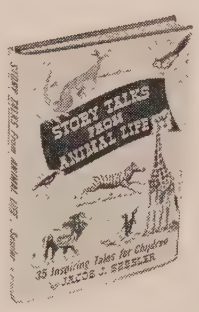

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In the chapter, "Ezekiel: Prophet of God's Kingdom," we read, "It is altogether likely that the Hebrews taken into captivity were those who would be most receptive to new ideas. . . . It is a testimony to the wholesome guidance of Hebrew religious leaders that there came from the Exile a group of Jews with deepened and enlarged religious principles. Among those religious leaders we must number Ezekiel."

So with each of the six prophets we find some special reason why we should get acquainted and make a continued effort to understand and follow him.

In the preface Dr. Williams says that he does not present the results of his study as "the final word of my own thinking" or for others, and he hopes the suggestions may stimulate further research and "lead us all to greater understanding of prophetic inspiration and the prophetic word." Those who read this book will hope that the author will do some of this additional writing. The reader is bound to think about the aptness of the line under the title of the book: "The Relevance of the Prophets for Christians Today."

H.F.C.

Devotional

THE ALTAR FIRE by Olive Wyon. The Westminster Press. 127 pages. $2.00.

Already Miss Wyon is known to seekers of the spiritual life for her most perceptive *The School of Prayer.* This smaller volume is a series of nine reflections on the sacrament of the Lord's Supper.

Rather than a step-by-step analysis of the sacrament, or even an historical study of it, this little volume is an interpretation of the deeper meanings that lie in the supper itself, especially revealed to lay folk.

Each Protestant is a member of the royal priesthood, Miss Wyon points out, whose major task is the offering of himself through participation in the sacrifice of the sacrament. Just what this means in nontheological terms (though with deep theological bases) is the purpose of the book. Both ministers and lay people will find these essays provocative of deeper meditation upon the Lord's Supper.

H.W.F.

THE TABERNACLE IN THE WILDERNESS by Charles E. Fuller. Fleming H. Revell Company. 96 pages. $1.50.

Thirty-one years ago, in 1925, Charles E. Fuller began preaching the gospel by radio. He is now the radio evangelist of the Old Fashioned Revival Hour, and is heard on between 900 and 1,000 radio stations every week by an audience estimated at nearly twenty million people throughout the world.

This little volume of devotional messages was prepared by Mr. Fuller, edited by Grace L. and Daniel P. Fuller, and sent out on its mission of the gospel ministry to commemorate the thirtieth year of Mr. Fuller's radio preaching.

"This study of the Book of Exodus," says Mr. Fuller concerning the importance of the book, "is a spiritual 'eye-opener' and I can testify, after years of meditating on this portion of God's Word, that one who lets the Holy Spirit enlighten him, understanding this teaching in its fullness, will never be led astray."

Eleven short chapters make up the text of the book. Herein Mr. Fuller tells in easy and understandable language the meaning of the great and beautiful words of the Curtains, the Brazen Altar, the Laver, the Shewbread, the Golden Candlestick, the Mercy Seat, the Ark of the Covenant, and the Pillar of Fire.

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The four-page foreword was prepared by Mr. Fuller's wife, Grace Payton Fuller. She says, "We have had many requests for copies of these sermons." There is a one page illustration of the tabernacle, drawn by Bud Coleman, that enables the reader to clearly visualize the furniture of the tabernacle itself.

N.G.R.

Biography

CHAUCER by G. K. Chesterton. Sheed & Ward. 285 pages. $3.50.

Because Chesterton's best books are out of print, the publishers of this volume have made reprints of six of his books. It is a treat for many readers that they have done this. Few writers have dealt with so many subjects in such a scholarly, trenchant, and witty manner as G. K. Chesterton.

His book on Chaucer is no exception. He sets out to rescue Chaucer from the critics and the historians, and in so doing, not only makes Chaucer live again, but brings life and light to a multitude of subjects and issues along the way. He simply uses Chaucer as an excuse for talking about anything and everything else. For this we are grateful. His ranging mind and pointed barbs and pricking of stuffed

shirts make for reading that is not only intriguing but informative.

This is not to say that Chaucer is neglected in the author's sallies into widely scattered fields. He never lets us forget his purpose in revealing the truth about Chaucer, even though he uses Chaucer to reveal the life of medieval times. To Chesterton, Chaucer was a real hero, the "first of the moderns," an able poet and a master of the English language. He was "less delirious than Shakespeare, less harsh than Milton, less fanatical than Bunyan, less embittered than Swift." In spite of those critics through the years who have insisted that Chaucer was a bitter and unbalanced fanatic, Mr. Chesterton still produces reason and fact to show that "he was much more sane and cheerful and normal than most of the later writers."

W.P.

Various Topics

SO I SEND YOU by Ruth Isabel Seabury. Christian Education Press. 111 pages. $1.50 (paperback edition $1.25).

Miss Seabury was, in her lifetime, a most inveterate traveler, visiting mission fields in all sections of the world. It has even been claimed that she was as welcomed in homes in Africa and Asia as in our own land. She possessed the spirit of a true crusader, continuing her intensive travels in season and out of season in behalf of world citizenship and the proclamation of the Christian gospel. Her life was imbued with a glowing enthusiasm for people in the far-flung corners of the world where the Christian message has taken root or where it is eagerly awaited.

This book is a plea for a heroic and sacrificial witnessing on the part of all Christians. In one section of the book she takes the following statement from the Madras Conference and uses it as an outline.

> The life of a living congregation is its life lived with God, in worship, in the hearing of the Word, in the use of the sacraments, in prayer, in meditation. The marks of its being alive are the regularity of its coming together for worship, the love of its members for one another, their brotherly discipline of each other, their devoted service to society, and their missionary spirit.

Miss Seabury was a devoted and ardent Christian who firmly believed that the word was not only to be preached in mission lands but that a concerted effort must be made to "make disciples." In this book she seeks to re-interpret for the new age in which we are living what it means to "make disciples" in Africa, South America, and Asia.

J.Z.S.

INSPIRING MESSAGES FOR DAILY LIVING by Norman Vincent Peale. Prentice-Hall, Inc. 207 pages.

There is no doubt whatever that this book has already been helpful to thousands, and innumerable others will be inspired by it to take a new grip on themselves, to stand more firmly, and to fight a more heroic battle. These "inspiring messages" are not simply to be read; they are to be put into practice by those who need help as they face the issues of life.

The volume is divided into six parts. For example, Part Two is the "Self-Improvement Handbook." Among its headings are "How to Keep from Getting Mad," "Formula for Overcoming Your Inferiority Complex," and "Handling your Disappointments Skillfully." If the person turning to this section for help is not interested in these topics, it is possible that one or more of the fifteen others will meet his needs.

The challenging title of Part Three is "What's Your Trouble?" Here again, typical concrete cases are dealt with. The first problem is expressed in the words, "I Am a Worrier," and the second is "After Many Happy Years We Are Drifting Apart." Part Four bears the caption of "Spirit-Lifters," and Part Five is labeled, "You Can Relax." A few of the practical suggestions here are "Become an Expert Forgetter," "Add up Your Blessings," and "Practice the Presence."

Many will find in this book just what they need, and it is hard to think of anybody who can read it without being helped by it.

L.H.C.

THIS I BELIEVE ABOUT JESUS CHRIST edited by John Clover Monsuma. Fleming H. Revell Company. 189 pages. $2.00.

This is a book written by statesmen, scientists, writers, educators, industrialists, and military men, in all some fifty of them writing about what Jesus Christ means to them. It is thrilling to see that the leading business men in our country are not indifferent to the Christian religion and have a devotion to the greatest character that ever lived. They are glad to tell what Jesus Christ means to them. With such men in our national life it will cause a communist enemy to see that Jesus Christ is no stranger to us.

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T.B.R.

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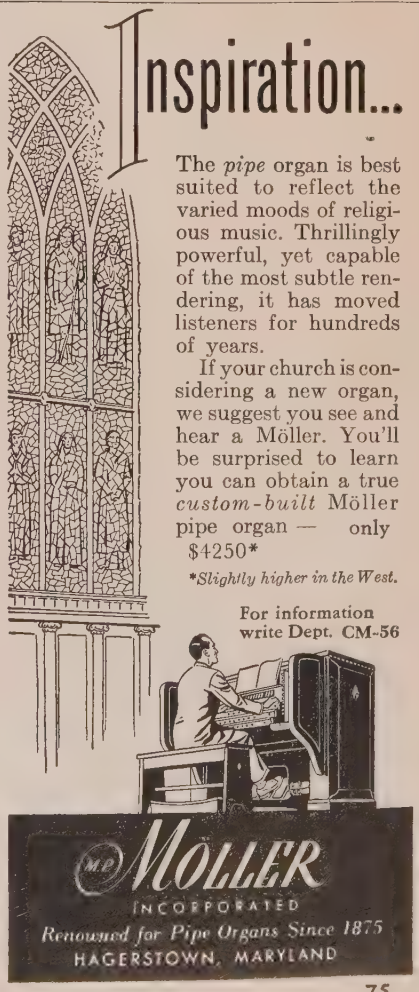

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Some of the Minister's Personal Needs

(From page 12)

Balanced Personality

A well-balanced and normal personality is a necessity to a successful life of service in the Christian ministry. Fortunately the spiritual experience enjoyed by most ministers and their practice of a regular and sincere devotional life tends to keep them in psychic health. Most psychic disturbances that do not root in a purely physical condition are due to the very habits of life and thought that the Christian faith tends to avoid or correct. However just because a man is a minister is no guarantee that he will not become abnormal in his mental attitudes and habits. Since a minister is in a position where he can do untold harm to the church and to individual souls in his care if he is not well-balanced, we all need to watch for every warning sign of psychic disturbance.

If a minister begins to feel that everyone is against him or that some particular person or group of persons is plotting against him it may be true or it may be a psychic warning sign. He had better check with some disinterested person, and if they feel there is no foundation for the feeling he had better give much prayer and effort to overcoming the delusion, or even seek professional help.

If a minister, or any other person, is blue and depressed for a day or two it is nothing to be concerned about, but if the mood persists it is a warning sign not to be ignored.

There is a narrow dividing line between a desire to counsel with people and a morbid delight in hearing accounts of sins. We need to be sure that we do not yield to the temptation to enjoy sin and vice second-hand. Listening to other people's troubles and accounts of their abnormal conduct continually can do a great deal to get us into the same difficulties. It is not without reason that people often say that most psychiatrists they have met act as if they themselves needed the services of a psychiatrist. At all costs we must strive to be normal men with a healthy attitude towards life.

Family Life

Most Protestant ministers are family men, and yet many grossly neglect their families. Night after night the children eat dinner with mother while dad is eating out with some organization or committee, or, worse yet, they eat with a baby-sitter while both dad and mother dine out. Mealtime is the center of family life. The minister needs to usually eat the main meal of the day with his family. If he can in some way avoid many of the covered dish conglomerations of food and eat a simple meal with his family it will be better both for his health and for his family.

It certainly is hard to prepare sermons or even the never-ending stream of mimeograph stencils with children bothering and disturbing, but if we are to have families they have a right to more than a little of our time. If we were to follow the recommended mornings in the study, afternoons calling, and evenings at dinner meetings and services we had better be a celibate clergy. In some way, even at the sacrifice of some important things, we must give time to our families. If we think our responsibility through honestly we may discover that many of the activities which take us from our families are not really essential to the real work of Christ and his Church.

Rest & Relaxation

We know of a middle-aged minister who, a few years ago, went to consult his physician after a thorough check-up at a hospital. The physician held the hospital report in his hand as he told the minister that he had no serious physical ailment but was on the verge of a nervous breakdown. Then he continued sharply, "Reverend, you believe in practicing what you preach, don't you?" "Why, yes, Doctor. Just what do you mean?" "Well," persisted the physician, "You tell your congregation that it is God's plan that all people have one day in seven for rest and relaxation. Sunday is certainly no day of rest for you. What day do you take for rest and relaxation?" "I really never thought of it that way," replied the minister. "You had better begin not only thinking of it but practicing it or you will be making up all at one stretch a lot of days off that you have missed."

Every minister has perhaps sometime thought of taking a day a week off but has found how very difficult it is to do. It is hard to escape from the ever present telephone and callers. The ideal way is to get away from home for the day if possible. Fortunate is the man who has a cabin or other place of quiet retreat. Every man will have to figure out for himself how to do it, but he should have a day a week off in some way if at all possible.

An annual vacation of at least two weeks is necessary if a man is to retain his efficiency over any long period of time. Most ministers have succeeded in obtaining a vacation, some of much longer than two weeks. However, it must be emphasized that a vacation does not take the place of the day a week off that is needed by every man.

Hobby

Another valuable aid to retaining health and efficiency is a hobby. It will provide a constructive way to use the day off. Men in all kinds of work testify to the relaxation that comes from a hobby. There is something about turning our minds and hands to something entirely different that we do for the pure love of it that relaxes us more than just resting. There are

hobbies almost beyond number to choose among. Some are expensive while others cost little or practically nothing. Some like fishing, some photography, some painting, while others turn to flower or vegetable gardening or cabinet-making. Here again everyone must choose for himself, but he should choose.

One of the leading amateur photographers of the country who is widely recognized as an expert told me how he happened to take up his hobby. As a minister of thirty-five he was in bad physical condition due almost entirely to nervous tension. One day he went with his wife to his physician.

"You need a hobby," was the doctor's advice. Knowing his patient well he persisted, "Let's select one right now and get started on it today. What shall it be? How much can you spend?" "We might spend a hundred dollars," replied his wife. "You could get a start in photography with that," said the doctor. "Buy yourself a camera and a good book on photography on the way home and start taking pictures tomorrow."

That was twenty years ago. Today that minister is in good health, serves a church of almost a thousand members very effectively, has served for years as secretary of his annual conference, takes hundreds of pictures, gives many illustrated lectures, speaks to camera clubs, and goes for hundreds of miles to judge photographic contests. With him the hobby cure really worked.

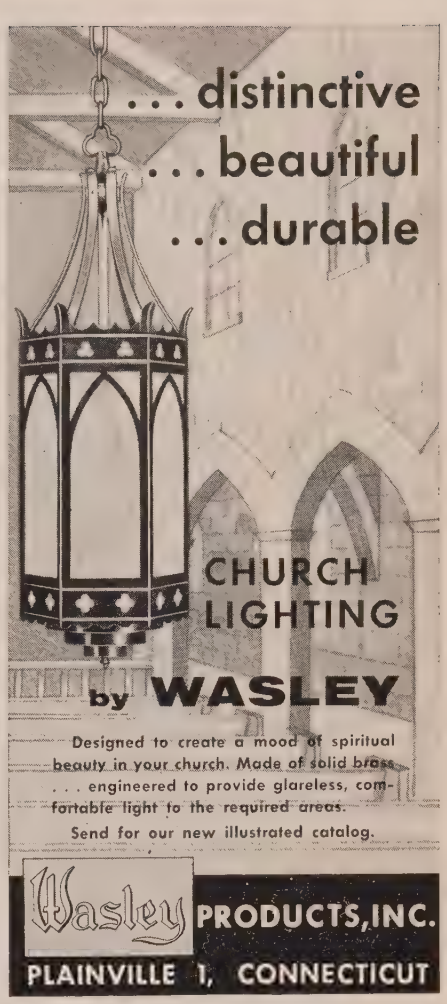
Financial Stability

Another thing that every minister needs to learn is to handle his finances in such a way as to keep out of difficulty in that field. This is a serious problem for ministers because their incomes are usually much lower than those of the people who expect them to live up to their standard of living. It is easy to get into the habit of contracting debts here and there, and nothing can be more injurious to the minister's reputation and standing in the community and to his own peace of mind. Before going into debt for current expenses it is always good to ask oneself this question. If I cannot pay today's expenses out of today's income how am I going to pay tomorrow's expenses out of tomorrow's income plus the bills I am incurring today? No debt should be contracted unless we know how we are going to meet it, and it is best even then to make allowance for some unknown contingencies which may arise. Personal loan and finance companies with their exorbitant rates of interest should be especially avoided. A minister cannot afford the luxury of twelve to thirty-six percent interest a year.

Careful budgeting will help, but when the income is low even that will not work miracles and provide us with things beyond our incomes. In some cases we will simply have to accept a lower standard of living than we would like to enjoy in order to have the privilege of serving Christ as a minister. The only other alternative is to take on some part-time work on the side to bring in more income.

With Social Security plus the church's pension plan the outlook is now much better for retirement. In the past it has been necessary for most ministers who retired to take a supply charge in order to bring their incomes up to a minimum living standard. On the salary received by most ministers it is practically impossible to save any large sum for retirement. The advent of Social Security for ministers makes it possible, for those who want to, to really retire. Every minister should be sure to sign the waver within the two year limit or he will find himself forever barred from Social Security. Young men just entering the ministry are the ones most likely to overlook this deadline. Social Security is especially valuable for young men, for in case of the death of the husband while there are children in the family the benefits to the widow on behalf of the children are very substantial. It would take more life insurance than most young ministers can afford to equal these benefits.

A real conversion, a deep and satisfying devotional life, a normal well-balanced personality, a real family life, the use of leisure time for re-creation, and making financial ends meet now and in the coming days. These are some of the things a minister needs in order to enjoy a happy and effective ministry.



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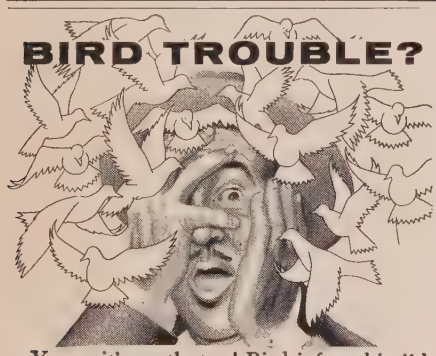

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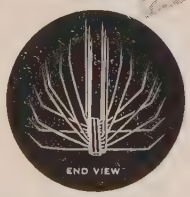

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Religion in Historical Perspective

(From page 14)

at the wickedness and destructiveness of religious fanaticism made men very willing to repudiate authority for the lure of a fascinating experimental attitude and a technological bent. So Western life became secularized and the world gladly embraced this secularization. Where in medieval and early modern Christendom the inspired saint or the chivalrous knight was the symbol, now the invincible technician is idolized.

In A.D. 1945, atomic energy was released by Western technology. Modern man is saying that the God technician may have feet of clay. Does science bless or curse? The threat of atomic extinction has put a price on freedom's head.

So at the mid-point of the twentieth century man may have liquid spiritual capital to reinvest. Science may be relegated to bring a servant of mankind and the invincible spirit and mind of man may push on to grapple with human problems.

The true purpose of a higher religion is to radiate the spiritual counsels and truths that are its essence into as many souls as it can reach, in order that each of these souls may be enabled thereby to fulfill the true end of man. Man's true end is to glorify God and enjoy him forever. Institutional religion, however, too often makes the preservation of its church its paramount aim.

The higher religions all agree that the universe is mysterious. Man is not the greatest spiritual presence in the universe. Man is weak and finite, but God is infinite. Knowledge is not an end in itself but a means to action. Man's goal is to get in tune with God. Man must rid himself of his innate self-centeredness.

Modern man should move ahead in the religious quest. Having neglected the struggle with recalcitrant human nature or original sin for almost three hundred years, all the higher religions could well turn to an opening-up of the human sciences. They could well look afresh beyond man toward the mystery of the universe that is greater than man. Adherents of the different living religions ought to be the readier to tolerate, respect, and revere one another's religious heritages. All the great religions are being and will be further tested by the great practical test: "By their fruits ye shall know them." The missions of the higher religions are not competitive; they are complementary. As Quintus Aurelius Symmachus in a controversy with Saint Ambrose said long ago, "The heart of so great a mystery can not ever be reached by following one road only."

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Priming the Preacher's Pump

(From page 18)

Israel. Priests became the technicians and were too easily viewed as entrusted with power to manage and control the mysterious energy of God. Priests became the technicians and engineers of God's grace. Then came the Protestant Reformation and the attempt to recover the New Testament view of the ministry, and its corollary the priesthood of all believers. But almost inevitably the Protestant pastor became the person, the parson, with the false implication (accepted by many Roman Catholics) that laymen are second-grade Christians. Phillips Brooks once told of an ordained minister wishing to preach on the relationship of clergy and laity choosing as his text, "The oxen were plowing and the asses feeding beside them." Guess which represented what group!

(2) We have moved a long way from mediaeval conception of Christian ministers. But even yet the necessity of an ordained, full-time pastoral and preaching ministry encourages the error that ministers are the men paid to take care of religion for the layman. The preacher-pastor is the specialist, at least the general practitioner. A double standard of faith and experience, if not of morality, is adopted. The pastor is expected to be more spiritual than the layman. But in life's ultimate issues can we use a substitute? Can another fall in love for you, be forgiven for you, forgive for you, pray for you? Do you know the penetrating truth of one of the familiar verses of William Pierson Merrill's hymn?

Rise up, O men of God,
The Church for you doth wait.
Her strength unequal to her task;
Rise up and make her great.

(3) What are we waiting for? What is the great Church waiting for? (a) The Church waits for all who profess and call themselves Christian to become active. No reserve soldiers are needed or can serve in Christ's army. Spectators are too expensive a luxury in a spiritual war such as we know. (b) The Church for you doth wait to demonstrate the adequacy of Christ for living greatly here and now, and hereafter and forever. "What do ye more than others?" Christ asked his first men and women. He asks it still. There is a "more of Christian morality." Men will wrangle for religion, said a cynic; they will work for it, write for it, fight for it, die for it. They will do everything for their faith except live for it. But our primary duty and privilege is to live for it and by the power released through the evangel. "Thou shalt provide able men." (c) The Church waits for every member to win others to Christ and to his Church and program. Christ expects every disciple to

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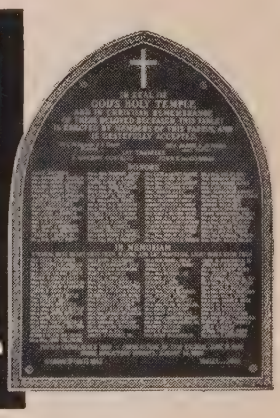

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be a missionary. We are to project our religion or abandon it, propagate or quit. Here you might use the inspired doggerel beginning, "Ten little Christians standing in a line . . ." Recall its happy conclusion:

One lone Christian won
his neighbor true;
Brought him to the church,
then there were two.
Two earnest Christians each one
won one more;
That doubled their number,
then there were four.
Four sincere Christians
worked very late;
But each one won another,
then there were eight.
Eight splendid Christians,
but nothing rhymes with
sixteen, so we simply note that in
four more rhymes there would be
1,042 which would be quite a
Church-full!

II. *Man on the March to—?* Text: ". . . they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city. . . . let us run with perseverance the race that is set before us, looking to Jesus . . ." —Hebrews 11:16; 12:1, 2.

After the first world war, Jan Christian Smuts, South African statesman and philosopher, declared that man had struck his tents and was on the march. On the march to what? Where? Certainly mobility is a prime characteristic of twentieth-century homo sapiens. But are we like the children who spend all their money and time on the merry-go-round? As a children's nurse once observed to such juvenile riders, "I've seen you pay your money, and I've seen you get on and get off. I asks you just one question, where you been?" But man at his best, asserts the New Testament, is on the march to his true homeland. Hebrews' writer calls this the city of God, the heavenly country. Is this not pious fantasy? Is man as we know him a "stranger and exile" on this planet? Does he have any such conviction?

(1) To men and women of Christian faith, we are pilgrims, we are en route. With the insight which Christ gives we know that significant, rich and wonderful as is this earthly "house" it is not our permanent home. Life at its best here is incomplete. He has set eternity in our hearts. Between what we can accomplish or experience and what we long for is a vast distance.

(2) We are on the way to Christlike personality and to the perfect community of God, and in God. Read the exposition of Hebrews 11:13-16 by Dr. J. Harry Cotton in *The Interpreter's Bible,* volume 11 page 728. "Our destiny is to embody the tension between what God wants and things as they are, and to keep that tension 'so taut that it sings.' . . . To embody this tension, to find our very destiny in it, is to 'desire a better country, that is, a heavenly one.' "

(3) As we know ourselves to be traveling "home to God," and traveling to our true homeland in God, we realize that the Church is indispensable. Read the quotation in this month's Notable Quotes from Dr. David H. C. Read's little manual on the faith, that the Church "is man on the march to God." Read's chapter on Church and Sacraments will repay careful reading in connection with this tremendous claim that the Church, despite its frailties, littleness, and sinning is the community of pilgrims in which we meet the Christ who discloses the Father, delivers us from every evil, and gives us the goal and the dynamic necessary to true living.

(4) If these things are true, then the famous rallying cry of Hebrews 12:1, 2 is our directive: "let us run . . . looking to Jesus." Keep Christ steadily in sight and you will never contentedly settle down accepting yourself and the world as they are. Keep Christ steadily in sight, and you will "keep keeping on" to the end of the road and beyond. There are dauntless comrades here, both visible and invisible. We have undefeatable allies. You might even include a word as to the power of such positive action and attitude. You run looking not at the diversions, not at the temptations which so easily throw us, but you run looking at the one who leads the way, who is the way, and who can be the way for us.

Barrett and Casserley in their little book, *Dialogue on Destiny,* also a source of one of our Notable Quotes in this issue, have a sound answer to the critic who thinks that emphasis on this life being a pilgrimage to another "world" makes this life that we are living here and now seem unimportant. Useful is the reference on page 84 to Edna St. Vincent Millay's description of this world as "an inn on a thoroughfare." "It is the inns on the through roads that are the best maintained. If I am driving to Boston, I want the roads there to be kept in good repair. . . . Roads that lead nowhere are seldom kept up. . . . So life in this world becomes overgrown with evil, rutted with sin, washed out in calamity, if the goal of life is forgotten." "Our citizenship is in heaven" said Saint Paul. "We are a colony of heaven."

III. *Do you mind being prayed for?* The question comes from something George Bernard Shaw wrote to an abbess of a Roman Catholic order. Some of their letters have been published in the *Atlantic* magazine, (July, August 1956). The friendship between the nun, Dame Laurentia McLachlan, and Shaw grew in spite of basic conflict in views. Evidently the good sister had written "Brother Bernard" that he was being remembered in the prayers of the religious community

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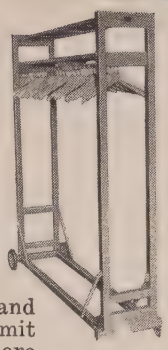
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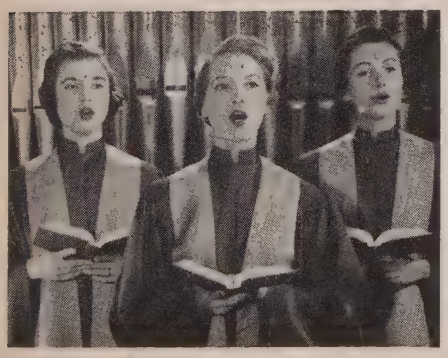
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of which she was head. He wrote from London on October 25, 1931, "I don't mind being prayed for. When I play with my wireless set I realize that all the sounds in the world are in my room; for I catch them as I alter the wave length receiver —German, French, Italian, and unknown tongues. The ether is full of prayers too; and I suppose if I were God I could tune in to them all. Nobody can tell what influence these prayers have. If the ether is full of impulses of good will to me so much the better for me: it would be shockingly unscientific to doubt it. So let the sisters give me all the prayers they can spare; and don't forget me in yours."

(1) No person, however shaky in his own faith, would object to being prayed for by a Christian. We might resent having some person of good intentions and dubious intelligence or narrow views try to manipulate us through prayer, but even then we would be grateful for the intention. But would we feel that prayers by others had any real effect except on the person doing the praying?

(2) The Church, across the years and in every living section of it, believes that prayer at its highest must be more than prayer for one's own soul or for one's personal needs or desires. In his *Pathways to the Reality of God* (pages 241-253) the late Rufus Jones, Quaker mystic and spiritual leader extraordinary, cited two dangers that always beset prayer and "threaten to deaden or stifle its vitalizing power." These are "(a) the danger of making prayer a utilitarian scheme and (b) the danger of being caught in one of those thin rationalizing tendencies which recur frequently in human history, and of having as a result religious faith itself drop to a level of low potency."

From the hour when childlike primitive man discovered there was real power in prayer, human beings have been tempted to use prayer as a magic method of protection, a magic method of winning prizes. Dr. Jones was right: if prayer is to be kept as man improves in his ethical insights and practices, prayer must be purified of its lower, egoistical traits and "be purified with a passion of love and cooperation."

Concerning the second danger it seems less prevalent or sharp than a few years ago. Fewer well-educated persons than formerly find no need of God or leave no place for him. But what of prayer as a lending of our souls out as "organs of love and suffering in fellowship—prayer for others who are in need of help and comfort?" (The phrase is the great Quaker's.) Of course there are mysteries attached to such intercessory prayer. Are there not also with radio, television, radar? Do we wait until we can explain fully these mysteries before we use them? Must we not know much more than we know now to dismiss prayer for others as vain and fruitless?

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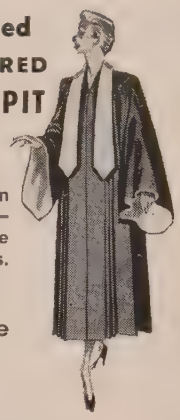
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You might close with what praying for him meant to the apostle Peter. Ask your people to look again with you at the moving information Jesus gave Peter when he told him, "Simon, Simon, behold Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen the brethren." (Luke 22:31, 32). Failure there could be, and would be, but not complete and final failure when Christ prays for a soul. Is he not our high priest ever making intercession for us? Must we not join him in this "vicarious exercise" of prayer for others that their faith fail not? If you want others to pray for you, should you not engage in the same powerful activity on their behalf? So let Christian brothers and sisters give "all the prayers they can spare; and don't forget me in yours."

IV. *How Superstitious Are You?* Superstitious? Who, me? Well, perhaps a little superstitious. Who denies it? We may pride ourselves on being intelligent, informed, emancipated from crude unscientific beliefs, and yet, when pressed, acknowledge that in some areas we are still superstitious. What about walking under a ladder, having a black cat cross our path, recognizing a mild malevolence in the number thirteen, finding certain potency in other numbers or names? Of course we can smile about these traces of primitive folklore lingering on. But in more serious matters we may be superstitious. Consider the *Shorter Oxford Dictionary* definition of the term. In it we are reminded that the Latin root means to stand upon or over, that when we are superstitious we are standing over or under some fact, experience, or belief without using our intelligence. Indeed, one of the most recent meanings associates it with an unreasonable or groundless notion about anything.

(1) In Acts 25:19, a Roman administrator with a fine sense of Roman Justice, used the term when he asked a royal personage for advice as to what to do about the apostle Paul's appeal to Caesar. He was making a report on the controversy between anti-Christian Jews and Paul. Scholars incline to think that since the word has a contemptuous sound we ought to translate its as referring to Paul, "his own superstition." To believe the claims of the Gaillean's message and to assert that one whom they knew to be dead remained alive would seem to Paul's accusers the most irrational and unexamined beliefs. Looking back across nineteen centuries of Christian experience and advance we know that the accusers were the superstitious; they refused to look into this new faith and movement.

(2) Modern educated men and women can be superstitious in their irreligion. Five years ago a probing attack on contemporary "intellectual" agnostics and pagans appeared in Dr. George Hedley's book, *The Superstitions of the Irreligious.* He is sure that many amiable and some less attractive irreligious, unchurched citizens in our own country are truly superstitious: "they have superstition, and it has them." Such persons stand under something they do not understand or try to understand. Occasionally their opposition to it betrays a little uneasiness, perhaps even fear of that which they decline to investigate. In the August 1956 issue of *Harper's Magazine* there is an appeal for tolerance of unbelief by a highly intelligent Jewish mother. It will repay reading and reflection. But is she not a little supersititious in her own avowed irreligion? And a little uneasy that in discarding the great tradition in which she was born, and in rejecting the high religion so many of her contemporaries live by, she has turned away from that which is true? (See, "Won't Somebody Tolerate Me?" in the magazine cited). Are we not superstitious when we are, to all intents and purposes, practical atheists? That is, when notwithstanding our profession we live as if God is dead, Christ did not live or die or rise again "for us men and our salvation," that his kingdom of holy and righteous love of God and neighbor is an option for human beings, that this life is all? Are we not superstitious when we run off to some cult of health, wealth, and influence before we examine the "old line religion," test its claims in our living?

(3) Are you superstitious about the Church? This is a good question to face as honestly and unemotionally as possible. It won't do to say, "But we're Protestants, aren't we? We don't accept the superstitions of our Roman Catholic friends. We don't believe that outside the organized church there is no salvation as they appear to do. We don't believe the visible Church is literally Christ's body on earth, or the head of it Christ's sole representative head with divine powers of attorney." Yes, we are Protestants. And no, we do not believe certain claims of our separated brethren. But are we superstitious in believing that we can be good, can be Christian, without being active members of his Church in one of its many branches? True, the majority we would like to reach in such a message are doubtless not present in church. But it is salutary to face the facts. Among them are: personal moral values come to us from a great society; such values are nourished only in community; worship is complete and adequate only when it is practiced in fellowship not in solitude; no person ever becomes fully a person alone; an individual who is sympathetic to the Christian position belongs in the Church, and not in ineffective, weakly solitude. Recall the father who said, "Come on, we can sing hymns on the beach," to whom the little girl replied, "But we won't, will we?" Here is how Dr. Hedley summed it up

in pungent sentences: "We are not complete persons save in a family relationship. We are not responsible citizens except as we play our part in the nation. We are not authentically religious without the expression of our religion in fellowship and through it."

PARSON'S BOOK-OF-THE-MONTH

When a preacher enthusiastically commends a book that was not even given to him by a publisher or bookseller, it must be good! Such a volume came out in 1955, which is fairly old for a parson's book-of-the-month selection. But I only saw it and read it in the summer of 1956. The copy I read belongs to my genial California hosts, Mr. and Mrs. George Pierson, who know a good book when they see one. The book is *Dialogue on Destiny.* Its authors are two Anglican ministers, both of whom are on the faculty of General Theological Seminary, New York. Dr. J. V. Langmead Casserly I became acquainted with through a book published by him prior to his arrival in America four years ago. It was a kind of apologetic for his vital and attractive Christian faith. With George West Barrett, sometime Los Angeles rector, he has edited stirring discussions conducted originally in the pulpit of Trinity Church, New York City. If, like myself, you missed this little book (only 96 pages) borrow —or better, buy—a copy now. Four chapters deal with the themes of Death, Judgment, Heaven, and Hell. It is theologically sound, homiletically exciting, and sermonically suggestive.
suggestive.

NOTABLE QUOTES

We should get speedier and more noticeable results had we more people and more time to give to intensive personal service, but we must still resist the pressure of impatience. We forget that the ripest fruit has its green stage, matures slowly; that the best pastorates have their seemingly barren but growing years; that men must wait on the Lord patiently to see the desires of their hearts. MANY OF OUR PASTORATES ARE TOO SHORT. We do not get under the skin in three years; we want "results" too soon, or run away from problems which can no more be left behind than our shadows. Or we succumb to the lure of "wider opportunities" when we have not touched the fringe of those we have. "The fault, dear Brutus . . ." We can be too restless for quick returns and mass revivals: we have no long-term policies, if any formulated policy at all: we have no clear ideas about method, and what we have are amateurish.

—Charles E. Surman, M.A., *The Pastoral Ministry of the Church,* page 23. London: Independent Press, Ltd., Memorial Hall, E. C. 4. One shilling. An address from the Chair of the Warwickshire Congregational Union, Birmingham, England, 21st April 1955.

* * *

The Christian Faith includes the Church. The Christ who reveals the Father, who delivers man, who is alive by his Spirit today, meets us in the community of his people. That community is, looked at from one angle, a struggling, sinning, divided, ineffective institution—not sure how far it is at home in this world. From the other angle it is the divine community, nurse of saints and martyrs, fount of a vast power of healing and teaching and reconciling ministry, a fellowship of the Spirit, whose head is Christ himself, in whom and to whom a continuous worship ascends from earth to heaven. It is man on the march to God.

—*The Christian Faith* by David H. C. Read. Charles Scribner's Sons, New York, 1956. pages 154, 154. $1.95.

* * *

Inquiring Layman: . . . I should like you to tell me if there is any real sense in which we can rightly talk about the kingdom of God coming here on earth? *Parish Priest*: Yes, there are innumerable ways in which we can say the kingdom of God is coming on earth, and to do it we need not deny the deadly strength of the powers of evil and the grim results of their work. . . . The kingdom of God came when our Lord rose in power from the dead. The kingdom of God came when the Holy Spirit descended upon the Church. The kingdom came when in spite of indifference, ridicule, and persecution, the Church grew until it survived the Roman Empire that sought to destroy it. The kingdom came when that same Church gathered up the fragments of an ancient, broken civilization and created mediaeval Europe. The kingdom came when the Church was purified and the Gospel freed from the compromising entanglements with a dying civilization at the Reformation. The kingdom came as missionaries spread the faith over the entire world. . . . The kingdom continues to come in our own time, in the ecumenical movement, in which the sundered parts of the Church of Christ are learning their oneness in Him and traveling slowly but definitely along the road to the reunion of a divided Christendom. . . . G. K. Chesterton once said that Christianity has not survived for nineteen centuries; rather it has died and risen again, time after time, because it worships a Lord who knew the way out of the grave.

—*Dialogue on Destiny* by George W. Barrett and J. V. Langmead Casserley. pages 87, 88. The Seabury Press, Greenwich, Connecticut. 1955. $2.25.

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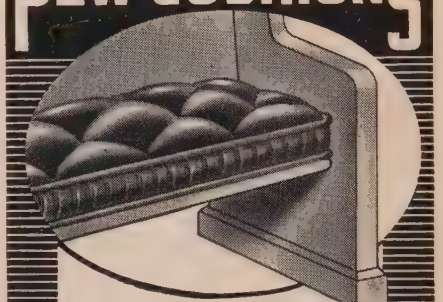

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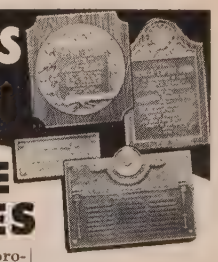

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Index for Volume XXXII

October 1955 Through September, 1956

Key to Index

The issues from October through September make up a single volume. Each issue carries a number. This is the key to the index. Where the reference is 2—13 it means that the article will be found on page 13 on the November issue The numerical number of the issues is shown below.

Date of Issue	No.	Date of Issue	No.	Date of Issue	No.
October	1	February	5	June	9
November	2	March	6	July	10
December	3	April	7	August	11
January	4	May	8	September	12

Index by Author

Author and Title — **No.-Page**

A

Adams, Henry B.
Broadcasting from the Sanctuary..... 1- 64
Allen, Charles L.
Roads to Christ..... 5- 60

B

Ballard, Frank H.
Christian Unity..... 3- 8
Preaching in England and America.... 6- 22
Protestant Tradition, The..... 9- 14
Story of Martin Luther, The..... 1- 22
What the Christian Gospel Is.....12- 7
Bangham, Mary Dickerson
Did Job's Children Hear?.....11- 43
Banks, Victoria
Easter Tidbits..... 5- 24
Belden, Albert D.
Religion in the British Isles, 2- 16, 5- 20, 8- 20, ...11- 13
Tennyson—Poet of Reverence..... 8- 7
Bennett, Dan
Elections 12- 58
Berrill, M. J.
Teachers 12- 35
Bishop, John
Cure of Souls, The.....12- 16
Brown, Edgar S., Jr.
Church of Symbols, A..... 4- 8
Brunner, Emil
Death and Resurrection..... 5- 7

C

Cheney, Harold
Modern Mimeographing Makes Pastor's Work Easier..... 8- 14
Cini, John
Kitchen Designed for Function..... 3- 11
Crocker, Robert B.
Ministerial Vacation a Must..... 6- 30

D

Dana, Ellis H.
People in the Pews, The..... 6- 10
DeBoer, John C.
Unusual Groundbreaking Ceremony.... 9- 13
Dinwoodie, William
Teamwork in Church Publicity..... 9- 12
Driver, George Hibbert
March of the Ages, The.....11- 20
Dunn, Edna Leigh
Building for Education..... 4- 50

E

Ebersole, Marion
Silent Te Deum for a Women's Retreat, A..... 6- 14
Emerson, Laura
Gospel Via Tape..... 9- 41
Everett, Glenn D.
Mail Bargains for the Church..... 3- 12
More Interpretations of the Postal Ruling 6- 32
Printing Requirements for Second-Class Mail.....12- 49

F

Fix, Joseph W., Jr.
Stranger at the Door..... 5- 9
Folprecht, William
Drive-in Church Services..... 8- 16
Foshee, Howard B.
Temporary Educational Housing.....11- 15
Foster, William E.
Stop Wasting Building Funds..... 7- 14
Fox-Martin, Milton
How to Make a Gift of Securities to Your Church..... 3- 15

G

Garrison, Webb B.
Plagiarism and the Development of Originality 4- 7
George, Madeline
John Wesley & Emanuel Swedenborg 3- 10
Godby, Norman L.
"Ring Out the Old, Ring In the New" 3- 9
Goldsworthy, Edwin A.
Has the Chancel Had Its Day?..... 7- 10
Graybill, R. S.
Right Acoustical Material, The..... 7- 16
Grimsby, Hoover T.
Out-of-Doors Ministry..... 2- 12
Groetsema, Frederic
What Has God Done?.....10- 30
Grosvenor, William V.
Can You Stand the Test?..... 5- 18
Guyatt, Cecil W.
What the Minister's Salary Should Be 6- 9

H

Hall, Berniece Ayers
Word Power..... 9- 26
Hansen, Herbert W.
Religion in Historical Perspective.....12- 14
Harrison, J. E. S.
Motto 11- 53
Hasse, Eileen M.
Balm for the Bake Sale.....11- 16
Hayes, Gordon
Full Facilities in the Small Church.... 1- 19
Hockman, William S.
New Films for Churches..... 1- 48
Some Films I Would Use and Why.. 8- 12
Hoon, Paul W.
Theology and Music in Worship..... 9- 7
Howard, Donald B.
Christmas is Coming—and Carols..... 2- 10
Hubbard, Franklin C.
Will Christ Come Again?.....12- 10
Hunter, William M.
Be Careful—Your Prayers May Be Answered 7- 44

I

Ice, Orva Lee
Minister and the Board, The..... 2- 34

J

James, Richard L.
Why a Vacation School?..... 7- 36
Johnson, Myra H.
Good Neighbor Plan..... 3- 16

K

Katz, Irving I.
Bibliography of Church Administration 10- 14
Kettner, Elmer A.
Babel in Reverse....12- 36
King, Howard W.
Atmosphere of Preaching, The.... 6- 11
Kirkland, Bryant M.
Sermon Calendar for the Year, A....10- 16
Knight, George Litch
Old and New World Carols.... 2- 20

L

Lamping, F. Lorenz
Build It Yourself....12- 9
Lane, Edwin A.
Anabaptists: Forgotten Reformers.... 1- 7
Education Building Awards....11- 10
New Building on a New Site.... 1- 8
Pre-Fabs Come of Age.... 7- 8
Lantz, J. Edward
Christian Teaching Produces Healing 4- 38
Cleansing is Healing.... 5- 42
Faith and Healing.... 7- 76
Healing and Prayer....11- 30
Healing as Release.... 9- 46
Lawson, Frank
Marriage Vows and Moral Values....12- 52
Leach, Ethel K.
Recommended Music for Choir and Organ 10- 20
Leach, William H.
Architects and Churchmen Meet in Atlanta 8- 8
Evolution of the Building For Christian Education, The....11- 8
Fellowship, Darkness, and Light.... 5- 8
Is Your Church Air Conditioned?.... 9- 9
Meet the Church Business Manager.... 2- 8
Modern Unit Added to Period Church 7- 21
Office Administration....10- 9
Organization for a New Building.... 4- 10
Psychic Research Groups and the Historic Churches 7- 62
Sales Taxes Paid by Churches....12- 8
Stepping Stones to a New Church.... 1- 16
Steps in the Making of a Church Budget 6- 12
What Happened to the Body of Jesus? 5- 14
Lingle, Walter L.
Preaching with Conviction....12- 83
Livingston, W. J. B.
Minister: Income vs. Expense, The.... 8- 18
Longfellow, Henry Wadsworth
Brotherhood 12- 28
Lovern, J. Chess
Great Rose Window, The.... 9- 22
Luccock, Halford E.
Hazards of City Life.... 3- 13
Ludlow, William L.
Psychiatry and the Bible....11- 12

M

Mackay, John A.
Christ is Risen—For What?.... 6- 7
Mackenzie, James C.
"Worship the Lord in the Beauty of Holiness" 1- 21
MacLennan, David A.
Priming the Preacher's Pump, 1- 18, 2- 14, 3- 14, 4- 18, 5- 19, 6- 18, 7- 20, 8- 22, 9- 18, 10- 12, 11- 14, 12- 18
MacLeod, Donald
The Joy of Christmas.... 2- 7
Mathews, Arnold
Drama Pays Dividends.... 5- 13
McFee, W. E.
Stainless Steel Spires.... 7- 12
Miller, Kenneth Dean
No Place in the Inn.... 2- 11
Moffatt, Luella Sillaman
We Exchanged Homes.... 6- 16
Moore, LaRue Allison
Come to the Stable.... 2- 41
Morrill, Belle Chapman
Transforming Fire, The.... 6- 79
Moss, Elizabeth Patton
Calvinist's Lament.... 6- 56
Murray, John
Following Up.... 1- 30

N

Neal, Arthur E.
Denominational Differences and the Chancel 7- 11
Long-Range Building Planning.... 1- 12

O

Ogden, Margaret
Collecting Missionaries—A New Hobby 10- 68
Ministry of Notes, The.... 1- 20

P

Parsons, George A.
First Supper, The.... 5- 44
Parsons, Sylvia Faith
When Building a Church....12- 42

Q

Quigley, Horace G.
Death in the Parsonage, A....12- 42

R

Rankin, Walton W.
Review of Religion: 1955-1956....10- 7
Ratcliffe, Margaret
It All Adds Up.... 9- 20
Rauschenbusch, Walter
Law & Happiness....12- 33
Richards, Herbert
Prayer for Courageous Faith, A.... 7- 57
So It Is Your Birthday....11- 19
Riney, Earl
Selected Short Sermons, 1- 29, 2- 56, 3- 47, 4- 58, 5- 36, 6- 76, 7- 75, 8- 57, 9- 21, 11- 37, ...12- 55
Tact 12- 62
Roberts, A. Myfanwy
Recordings for the Church, 1- 66,.... 8- 13

S

Sampsell, Browne
Let's Unlock Our Church Doors....12- 11
Sandmeyer, John H.
Preaching Without Notes....12- 34
Sanner, Bernice S.
Birthday Gift, The.... 2- 17
Savacool, Harry M.
Some of the Minister's Personal Needs 12- 12
Schadegg, Milton F.
Promise in Christmas, The.... 2- 18
Schmidt, John
But Do Not Forget the Means.... 4- 30
Dead Sea Scrolls....10- 10
Lutheranism in America.... 4- 41
Schott, John
"Be Ye Kind One to Another"....12- 36
Schroeder, Clarence
Church Food Service.... 4- 12
Kitchen Layouts.... 6- 20
Planning Church Food Service Facilities 5- 11
Selecting Kitchen Equipment.... 7- 18
Typical Church Kitchens.... 9- 10
Shaw, George Bernard
Manners 11- 40
Shoemaker, Helen Smith
God & Evil.... 5- 26
Smith, Jean Louise
I Stayed to Pray....12- 33
Smith, Richard C.
Five Deadly Perils of the Ivory Tower, The 3- 7
Tower of Ivory, The.... 3- 31
Smith, Roy L.
What's Goin' On Here?.... 7- 7
Stoll, George, Sr.
Church and Political Action, The.... 2- 44
Enlist that Layman!....12- 38
Street, Arthur L. H.
Church Wins Notable Zoning Decision 7- 42
Effect of Conditional Bequests, The.. 1- 26
Pastor's Interest in Will Can Invalidate It 10- 36
Secure Those Signed Blank Checks....11- 26
Stuber, Stanley I.
Rediscovering Audio-Visual Aids.... 4- 32

T

Taylor, Walter A.
Spiritual Function of the Church Building, The 11- 7
Thomas, Milton
Vacation in Alcohol Studies.... 8- 24
Tomhave, Beverly M.
New Angle, A....12- 13
Tralle, Millicent
Voice of the Church Pew, The.... 9- 24
Turnbull, Roland E.
Do Church Parking Lots Pay?.... 1- 17
Tyrrell, Frederick G.
First Church Looks Into a Mirror.... 9- 16

U

Uhlinger, James R.
Knowing the Truth About Death.... 7- 24

W

Weld, Hiram C.
Lay Staff Job Analysis....10- 8
Multiple Ministry in Action, A.... 6- 8
Wentworth, Robert B.
Why Don't Clergymen Study Advertising? 9- 8
Wetzel, W. W.
What You Should Know About the Tape Recorder 8- 11
White, H. Roberta
How to Organize Church Secretarial Work 12- 22
Whitehouse, T. C.
Radio, TV, and Religion.... 8- 28
Williams, H. L.
Easter Through Pentecost.... 5- 10
Enamel Returns to the Church.... 7- 13
Wingfield, Marshall
Prejudice 12- 67
Wise, William F.
If You Could Follow 12- 28
Wolfe, Darrell K.
Ministry of the Church Library, The.. 8- 21
Wright, Marguerite E.
Basic Skills for the Preacher's Wife.. 4- 16

Index by Title

Title — No.-Page

A

Anabaptists: Forgotten Reformers.... 1- 7
Architects and Churchmen Meet in Atlanta 8- 8
Architects Report on New Church Contruction, The, 1- 62, 3- 34,.... 5- 78
Architectural Excellence Citations....11- 52
Atmosphere of Preaching, The.... 6- 11
Award to Missouri-Synod.... 9- 25

B

Balm for the Bake Sale....11- 16
Be Careful—Your Prayers May Be Answered 7- 44
"Be Ye Kind One to Another"....12- 36
Bibliography of Church Administration..10- 14
Birthday Gift, The.... 2- 17
Broadcasting from the Sanctuary.... 1- 64
Build It Yourself....12- 9
Building for Education.... 4- 50
Building Unit by Unit.... 4- 13
But Do Not Forget the Means.... 4- 30

C

Can You Stand the Test?.... 5- 18
Century of Building Progress, A.... 4- 11
Christ is Risen—For What?.... 6- 7
Christian Teaching Produces Healing.... 4- 38
Christian Unity.... 3- 8
Christmas is Coming—and Carols.... 2- 10
Church and Political Action, The.... 2- 44
Church Food Service.... 4- 12
Church Giving.... 4- 14
Church Management's Trade Directory and Buyer's Guide....10-104
Church of Symbols, A.... 4- 8
Church Wins Notable Zoning Decision.. 7- 42
Cleansing is Healing.... 5- 42
Collecting Missionaries—A New Hobby.10- 68
Come to the Stable.... 2- 41
Cure of Souls, The....12- 16

D

Dead Sea Scrolls....10- 10
Death and Resurrection.... 5- 7
Death in the Parsonage, A....12- 42

Denominational Differences and the Chancel 7- 11
Divorcees Anonymous and the Church 12- 30
Do Church Parking Lots Pay?..... 1- 17
Drama Pays Dividends..... 5- 13
Drive-in Church Services..... 8- 16

E

Earl Riney Will Be Missed..... 4- 59
Easter Through Pentecost..... 5- 10
Easter Tidbits..... 5- 24
Education Building Awards.....11- 10
Effect of Conditional Bequests, The..... 1- 26
Enamel Returns to the Church..... 7- 13
Enlist that Layman!.....12- 38
Evolution of the Building For Christian Education, The 11- 8

F

Faith and Healing..... 7- 76
Fellowship, Darkness, and Light..... 5- 8
First Church Looks Into a Mirror..... 9- 16
First Supper, The..... 5- 44
Five Deadly Perils of the Ivory Tower, The 3- 7
Following Up..... 1- 30
From a Garage—Up!..... 4- 17
Full Facilities in the Small Church 1- 19

G

Good Neighbor Plan..... 3- 16
Gospel Via Tape..... 9- 41
Great Rose Window, The..... 9- 22

H

Handbook of Dedications, The.....10- 18
Has the Chancel Had Its Day?..... 7- 10
Hazards of City Life..... 3- 13
Healing and Prayer.....11- 30
Healing as Release..... 9- 46
Holy Week in Scripture and Song..... 5- 16
How to Make a Gift of Securities to Your Church 3- 15
How to Organize Church Secretarial Work 12- 22

I

I Stayed to Pray.....12- 33
If You Could Follow 12- 28
Is Your Church Air Conditioned?..... 9- 9
It All Adds Up..... 9- 20

J

John Wesley & Emanuel Swedenborg.. 3- 10
Joy of Christmas, The 2- 7

K

Kitchen Designed for Function..... 3- 11
Kitchen Layouts..... 6- 20
Knowing the Truth About Death..... 7- 24

L

Lay Staff Job Analysis.....10- 8
Let's Unlock Our Church Doors.....12- 11
Light of the World, The..... 2- 15
Liturgical and Executive Calendar.....10- 59
Long-Range Building Planning..... 1- 12
Lutheranism in America..... 4- 41

M

Mail Bargains for the Church..... 3- 12
Marriage Vows and Moral Values.....12- 52
Meet the Church Business Manager..... 2- 8
Minister and the Board, The..... 2- 34
Minister: Income vs. Expense, The..... 8- 18
Minister's Vacation Exchange, 5- 60, 6- 62, 7- 72, 8- 52,..... 9- 24
Ministerial Vacation a Must..... 6- 30
Ministry of Notes, The..... 1- 20
Ministry of the Church Library, The.... 8- 21
Modern Unit Added to Period Church.... 7- 21
More Interpretations of the Postal Ruling 6- 32
Multiple Ministry in Action, A..... 6- 8

N

New Angle, A.....12- 13
New Building on a New Site..... 1- 8
New Communion Service, A..... 5- 28
New Films for Churches..... 1- 48
New Minister on Madison Avenue..... 6- 6
New Products for Churches, 1- 54, 2- 58, 3- 40, 4- 44, 5- 48, 6- 60, 7- 50, 8- 50, 9- 44, 10- 58, 11- 44,..12- 56
1955 Building Statistics..... 5- 44
No Place in the Inn..... 2- 11

O

Office Administration.....10- 9
Old and New World Carols..... 2- 20
Organization for a New Building..... 4- 10
Out-of-Doors Ministry..... 2- 12

P

Pastoral Care Certificate.....11- 25
Pastor's Interest in Will Can Invalidate It 10- 36
People in the Pews, The..... 6- 10
Plagiarism and the Development of Originality 5- 7
Planning Church Food Service Facilities 5- 11
Preaching in England and America..... 6- 22
Preaching Without Notes.....12- 34
Pre-Fabs Come of Age..... 7- 8
Priming the Preacher's Pump, 1- 18, 2- 14, 3- 14, 4- 18, 5- 19, 6- 18, 7- 20, 8- 22, 9- 18, 10- 12, 11- 14,..12- 18
Printing Requirements for Second-Class Mail 12- 49
Promise in Christmas, The..... 2- 18
Protestant Tradition, The..... 9- 14
Psychiatry and the Bible.....11- 12
Psychic Research Groups and the Historic Churches 7- 62

R

R.S.V. Concordance in 1957.....11- 55
Radio, TV, and Religion..... 8- 28
Recognition by Church Architectural Guild 7- 6
Recommended Music for Choir and Organ 10- 20
Record Repository.....11- 16
Recordings for the Church, 1- 66,..... 8- 13
Rediscovering Audio-Visual Aids..... 4- 32
Religion in Historical Perspective.....12- 14
Religion in the British Isles, 2- 16, 5- 20, 8- 20, ...11- 13
Religious Progress in the United States 3- 63
Review of Religion: 1955-1956.....10- 7
Right Acoustical Material, The..... 7- 16
"Ring Out the Old, Ring In the New".... 3- 9

S

Sales Taxes Paid by Churches.....12- 8
Secure Those Signed Blank Checks.....11- 26
Selected Short Sermons, 1- 29, 2- 56, 3- 47, 4- 58, 5- 36, 6- 76, 7- 75, 8- 57, 9- 21, 11- 37,.....12- 55
Selecting Kitchen Equipment..... 7- 18
Sermon Calendar for the Year, A.....10- 16
Shock Absorbers or Pinch Hitters..... 2- 30
Silent Te Deum for a Women's Retreat, A 6- 14
Simplified Church Accounting.....12- 54
Some Films I Would Use and Why..... 8- 12
Some of the Minister's Personal Needs..12- 12
Spiritual Function of the Church Building, The 11- 7
Stainless Steel Spires..... 7- 12
Stepping Stones to a New Church..... 1- 16
Steps in the Making of a Church Budget 6- 12
Stop Wasting Building Funds..... 7- 14
Story of Martin Luther, The..... 1- 22
Stranger at the Door..... 5- 9

T

Teamwork in Church Publicity..... 9- 12
Temporary Educational Housing.....11- 15
Temporary Yet Permanent..... 4- 15
Tennyson—Poet of Reverence..... 8- 7
Theology and Music in Worship..... 9- 7
They Say; What Say They? Let Them Say, 4- 52, 5- 47, 6- 57, 7- 70, 8- 36, 9- 50, 10- 56, 11- 27, ...12- 41
This is Life Eternal..... 5- 12
Typical Church Kitchens..... 9- 10

U

Unusual Groundbreaking Ceremony..... 9- 13

V

Vacation in Alcohol Studies..... 8- 24
Voice of the Church Pew, The..... 9- 24

W

We Exchanged Homes..... 6- 16
What Happened to the Body of Jesus?.. 5- 14
What Has God Done?.....10- 30
What the Christian Gospel Is.....12- 7
What the Minister's Salary Should Be.. 6- 9
What You Should Know About the Tape Recorder 8- 11
What's Goin' On Here?..... 7- 7
Why a Vacation School?..... 7- 36
Why Don't Clergymen Study Advertising? 9- 8
Will Christ Come Again?.....12- 10
"Worship the Lord in the Beauty of Holiness" 1- 21

Index of Books Reviewed

Author, Title and Publisher **No.-Page**

A

Abbey, Merrill R.—Creed of Our Hope (Abingdon Press).....12- 70
Allen, Charles L.—When the Heart is Hungry (Fleming H. Revell Company), 2- 75,..... 7- 67
Applegarth, Margaret T.—Moment by Moment (Harper & Brothers) 6- 41, ... 8- 60
Ashby, Philip H.—The Conflict of Religions (Charles Scribner's Sons)..... 8- 58

B

Baker, Frank—Nearer to Heaven (The Westminster Press)..... 3- 51
Baldwin, Hanson W.—Sea Fights and Shipwrecks (Hanover House)..... 2- 90
Barclay, William—A New Testament Wordbook (S. C. M. Book Club)..... 6- 41
Bassett, Sara Ware—To Each His Dream (Doubleday & Co.)..... 1- 76
Beard, Rebecca—Everyman's Adventure (Harper & Brothers)..... 1- 72
Berkley, James P.—Knowing the Old Testament (Judson Press)..... 3- 50
The Bible Today, described by Christian scholars (Harper & Brothers).....11- 34
Bliss, Kathleen—The Service and Status of Women in the Churches (Alec R. Allenson)..... 6- 66
Boegner, Marc—The Prayer of the Church Universal (Abingdon Press).... 2- 85
Bosley, Harold A.—What Did the World Council Say to You? (Abingdon Press) 4- 77

Bowden, William S.—God's New Creation (Published by the author) 2- 85
Bowden, William S.—Why Jesus Came (Published by the author) 2- 82
Bowman, John Wick—The Drama of the Book of Revelation (The Westminster Press) 5- 74
Brown, Robert McAfee—The Bible Speaks to You (The Westminster Press) 7- 66
Bruner, B. H.—This Sacred Hour (The Bethany Press) 1- 71
Bultmann, Rudolph—Theology of the New Testament, volume I (Charles Scribner's Sons) 11- 33
Burnaby, John, editor—Augustine: Later Works (The Westminster Press) 3- 48
Burnaby, John—Christian Words and Christian Meanings (Harper & Brothers) 8- 70
Burrows, Millar—The Dead Sea Scrolls (The Viking Press) 10- 10
Buttrick, George, editor—The Interpreter's Bible, volume V (Abingdon Press) 7- 81
Buttrick, George, editor—The Interpreter's Bible, volume XI (Abingdon Press) 2- 74

C

Caldwell, Martin, editor—Lift Up Your Hearts (Morehouse-Gorham Company) 5- 70
Capaldi, I. G.—Andrew of Galilee (The Macmillan Company) 3- 52
Casserley, J. V. L., and Barrett, George W.—Dialogue on Destiny 12- 83
Casserley, J. V. Langmead—The Bent World (Oxford University Press) 3- 48
Chesterton, G. K.—Chaucer (Sheed & Ward) 12- 74
Chilcote, Thomas F., Jr.—The Excellence of Our Calling (E. P. Dutton and Co.) 1- 73
Cook, G. H.—The English Mediaeval Church (The Macmillan Company) 4- 77
Corbett, Scott—Cape Cod's Way (Thomas Y. Crowell Co.) 1- 76
Corson, Fred P.—The Christian Imprint (Abingdon Press) 4- 78
Costain, Thomas B.—The Tontine (Doubleday & Company) 2- 89
Cowan, Arthur A.—The Primacy of Preaching Today (Charles Scribner's Sons) 11- 35
Cox, J. Gordon, editor—A Priest's Work in Hospital (S.P.C.K.) 7- 24
Craig, A. C.—Preaching in a Scientific Age (Charles Scribner's Sons) 12- 71
Crowe, Charles M.—The Sanctuary—1956 (Abingdon Press) 5- 71
Croxall, T. H., translator and editor—Meditations from Kierkegaard (The Westminster Press) 6- 65
Current, Richard N.—Daniel Webster and the Rise of National Conservatism (Little, Brown & Co.) 1- 75
Cushman, Ralph Spaulding—The Prayers of Jesus (Abingdon Press) 8- 59

D

Day, Gardiner M.—Christ Speaks from the Cross (The Seabury Press) 5- 70
Deen, Edith—All of the Women of the Bible (Harper & Brothers) 9- 52
Del Rio, Angel, editor—Responsible Freedom in the Americas (Doubleday & Company) 3- 53
Denison, B. W.—Alaska Today (The Caxton Printers, Ltd.) 1- 70
Dillistone, F. W.—Christianity and Symbolism (The Westminster Press) 4- 79
Douglass, Earl L.—The Douglass Sunday School Lessons (The Macmillan Company) 4- 72
Dunscomb, Charles—The Bond and the Free (Houghton Mifflin Company), 1- 86, 2- 90

E

Ecumenical Documents on Church and Society (1925-1953) (World Council of Churches) 4- 78
Edgell, David P.—William Ellery Channing (Beacon Press) 1- 75
Edman, Irwin—John Dewey (The Bobbs-Merrill Company), 2- 90, 3- 49
Eissler, K. R.—The Psychiatrist and the Dying Patient (International Universities Press) 7- 24

F

Fishbach, Julius—Children's Sermons in Stories (Abingdon Press) 6- 65
Fisher, Mark Miles—Negro Slave Songs in the United States (Cornell University Press) 2- 88
Fletcher, Grace Nies—In My Father's House (McGraw-Hill Book Co.) 1- 74
Flynt, Faye DeBeck—Teaching Juniors (Judson Press) 8- 61
Fosdick, Harry Emerson—What is Vital in Religion (Harper & Brothers) 6- 22
Friedlander, M., editor—The Hebrew Bible, with English Translation (Jerusalem Publishing Company) 7- 66
Fuller, Charles E.—The Tabernacle in the Wilderness (Fleming H. Revell Company) 12- 74

G

Gamble, William B., compiler—Benedicte's Scrapbook (William B. Eerdmans Co.) 1- 73
Garrison, Webb—Why You Say it (Abingdon Press) 5- 76
Goodrich, Robert E., Jr.—What's it all About? (Fleming H. Revell Company) 12- 70
Gornitzka, A. Reuben—Seriously Now (Augsburg Publishing House) 5- 70
Grosheide, F. W.—Commentary on the First Epistle to the Corinthians (Wm. B. Eerdmans Publishing Company) 9- 52
Gwynne, J. Harold—Easter Sunrise and Vesper Services (Published by the author) 2- 87
Gwynne, J. Harold—The Chariots of God (The World Publishing Company) 2- 86

H

Hach'ya, Michihiko—Hiroshima Diary (University of North Carolina Press) 2- 91
Hackett, Clara A.—Relax and See (Harper & Brothers) 1- 77
Hahn, Herbert F.—The Old Testament in Modern Research (Muhlenberg Press) 1- 70
Harkness, Georgia—Foundations of Christian Knowledge (Abingdon Press) 11- 33
Harrisville, Roy A.—God Incognito (Augsburg Publishing House) 5- 70
Hartt, Julian—Toward a Theology of Evangelism (Abingdon Press) 4- 75
Haugan, Randolph E., editor—Christmas—Volume 25 (Augsburg Publishing House) 2- 82
Heard, Gerald—The Human Venture (Harper & Brothers) 3- 54
Hedley, George—The Minister Behind the Scenes (The Macmillan Company) 10- 65
Heicher, M. K. W. and Hallock, G. B. F., compilers—The Minister's Manual (Harper & Brothers) 1- 72
Heicher, M. K. W. and Hallock, G. B. F., compilers and editors—The Minister's Manual (Harper & Brothers) 5- 72
Henry, Thomas R.—Wilderness Messiah (William Sloane Associates) 2- 90
Higley, R. D., Ringenberg, L. R., Paul, John, and Hofman, J. A. editors—Higley's Sunday School Lesson Commentary (The Higley Press) 4- 72
Hill, Frances M.—Missionary Education of Children (Judson Press) 11- 33
Hordern, William—Christianity, Communism and History (Abingdon Press) 1- 70
Horn, William M., editor—Uniform Lesson Commentary (Muhlenberg Press) 4- 72
Houser, Harriet H.—Hentz—of Things Not Seen (The Macmillan Company) 3- 53
Howard, Carolyn—Easy Handcrafts for Juniors (Zondervan Publishing House) 8- 61
Hulme, William E.—How to Start Counseling (Abingdon Press) 7- 68
Hunt, Cecil, collector—Uncommon Prayers (The Seabury Press) 9- 55
Hunter, Archibald M.—Interpreting Paul's Gospel (The Westminster Press) 3- 50
Hutchinson, Owen—Christian Love in Everyday Living (The Westminster Press) 8- 58
Hutchinson, R. C.—The Stepmother (Rinehart & Company) 3- 53
The Hymnbook (Presbyterian Church in the U.S., Presbyterian Church in the U.S.A., United Presbyterian Church of North America, and Reformed Church in America) 9- 57

I

Ice, Orva Lee—A Candle for the Dark (Abingdon Press) 4- 76
Ikin, Alice Graham—New Concepts of Healing—Medical, Psychological and Religious (Association Press) 11- 24

J

Jeffrey, George Johnston, editor—The Sacramental Table (Harper & Brothers) 8- 59
Jenkins, Daniel—The Strangeness of the Church (Doubleday & Company) 3- 48
Jennings, Frank—The Gospel on Skid Row (Fleming H. Revell Company) 12- 71
Johnson, Edgar—One Mighty Torrent (The Macmillan Company) 2- 90
Jones, E. Stanley—Mastery (Abingdon Press) 9- 55

K

Kean, Charles Duell—Making Sense out of Life (The Westminster Press) 2- 85
Kennedy, Gerald—God's Good News (Harper & Brothers) 5- 74
Kirper, Ruth—The Candlelight Kingdom (The Macmillan Company) 8- 60
Knight, William Allen—A Christmas Story and Its Easter Sequel (W. A. Wilde Company) 2- 82
Knox, John—The Early Church and the Coming Great Church (Abingdon Press) 4- 77
Knudsen, Johannes—Danish Rebel (Muhlenberg Press) 4- 77

L

Landis, Benson Y., editor—Yearbook of American Churches (National Council of the Churches of Christ in the U.S.A.) 5- 71
Laymon, Charles M., editor—The International Lesson Manual (Abingdon Press) 4- 72
Laymon, Charles M.—The Life and Teachings of Jesus (Abingdon Press) 2- 82
Leary, Louis, editor—The Unity of Knowledge (Doubleday & Company) 3- 53
Le Beau, Mary—Beyond Doubt (Harper & Brothers) 11- 35
Lightfoot, J. B.—St. Paul's Epistles to the Colossians and to Philemon (Zondervan Publishing House) 4- 74
Lilyers, Jean—The Light of Christ (Augustana Press) 5- 71
Lindemann, Herbert—Dead or Alive (Concordia Publishing House) 5- 71
Lobsnez, Norman—The Minister's Complete Guide to Successful Retirement (The Channel Press) 6- 66
Loetscher, Lefferts A., Editor—The Broadening Church (University of Pennsylvania Press) 12- 70
Loetscher, Lefferts A.—20th Century Encyclopedia of Religious Knowledge (Baker Book House) 5- 76
Louttit, Henry Irving—Fear Not (The Seabury Press) 12- 73
Luccock, Halford E.—Unfinished Business (Harper & Brothers) 8- 70
Lunger, Harold L.—A Pocket Full of Seeds (The Bethany Press) 2- 85

M

Macartney, Clarence E.—The Woman of Tekoa and Other Sermons on Bible Characters (Abingdon Press) 9- 54
Macpherson, Ian—The Burden of the Lord (Abingdon Press) 5- 75
Martin, Walter R. and Klann, Norman H.—Jehovah of the Watchtower (Biblical Truth Publishing Society) 1- 70
Mason, C. van Wyck—Silver Leopard (Doubleday & Company) 3- 52
Mead, Frank S., editor—Tarbell's Teacher's Guide (Fleming H. Revell Company) 4- 72
Meek, Frederick M.—The Life to Live (Oxford University Press) 4- 76
Meyer, John E., compiler—Our Hearts Rejoice (Wartburg Press) 7- 68
Monsuma, John Clover—This I Believe About Jesus Christ (Fleming H. Revell Company) 12- 75

Morgan, G. Campbell—The Westminster Pulpit, volume V (Fleming H. Revell Company) 4- 76
Morgan, Richard—The Plight of God (Richard R. Smith) 8- 58
Morison, Samuel Eliot—Christopher Columbus, Mariner (Atlantic, Little, Brown) 3- 52
Motter, Alton M.—Great Preaching Today (Harper & Brothers) 2- 83
Mullahy, Patrick—Oedipus—Myth and Complex (Grove Press) 3- 54
Muses, C. A., editor—The Septuagint Bible (Falcon Wing Press) 2- 83

N

Neil, William—The Rediscovery of the Bible (Harper & Brothers) 4- 72
Neil, Stephen—Christian Faith Today (Penguin Books) 4- 65
Neill, Stephen C.—The Christian's God (Association Press) 5- 73
Nichols, James A., Jr.—A Critique of the Theory of Vital Atonement (Vantage Press) 7- 66
Niebuhr, H. Richard—The Purpose of the Church and Its Ministry (Harper & Brothers) 10- 65
Niles, D. T.—For Today (Muhlenberg Press) 5- 58
Nye, Russell B.—William Lloyd Garrison and the Humanitarian Reformers (Little, Brown & Co.) 1- 75

O

Oates, Wayne E.—Anxiety in Christian Experience (The Westminster Press) 9- 55
Obert, J., editor—Fellowship Hymnal (The National Council of the Churches of Christ in the U.S.A.) 4- 79
Olmstead, B. L., editor—Arnold's Commentary (Light and Life Press) 4- 72
Ormonde, Czenzi—Solomon and the Queen of Sheba (Farrar, Straus & Young) 1- 77
Outler, Albert C., editor—Augustine: Confessions and Enchiridion (The Westminster Press) 3- 48
Owen, John—Hebrews (Kregel Publishing Co.) 1- 71

P

Papini, Giovanni—The Devil (E. P. Dutton & Company) 11- 34
Parker, Everett C., Barry, David W., and Smythe, Dallas W.—The Television-Radio Audience and Religion (Harper & Brothers) 8- 28
Parker, T. H. L.—Portrait of Calvin (The Westminster Press) 3- 49
Paton, Alan—The Land and People of South Africa (J. B. Lippincott Co.) 1- 77
Paul, Charlotte—Minding Our Own Business (Random House) 3- 52
Peale, Norman Vincent—Inspiring Messages for Daily Living (Prentice-Hall) 12- 75
Peale, Norman Vincent—The Guideposts Anthology (Prentice-Hall) 2- 88
Pelikan, Jaroslav—Fools for Christ (Muhlenberg Press) 6- 64
Perry, Lloyd M. and Whitsell, Faris D.—Variety in Your Preaching (Fleming H. Revell Company) 11- 34
Pfeiffer, Robert H., introduction—The Apocrypha (Harper & Brothers) 4- 72
Phillips, J. B.—New Testament Christianity (The Macmillan Company) 10- 66
Phillips, J. B.—The Young Church in Action (The Macmillan Company) 5- 74
Pierce, C. A.—Conscience in the New Testament (Alec R. Allenson) 9- 52
Preston, Ralph C., editor—Teaching World Understanding (Prentice-Hall) 3- 54
Progoff, Ira—Jung's Psychology and Its Social Meaning (Grove Press) 3- 54

Q

Quincer, Sheldon B., editor—Matthew Henry's Sermon Outlines (Wm. B. Eerdmans Publishing Company) 9- 54

R

Redhead, John A.—Learning to Have Faith (Abingdon Press) 9- 54
Reid, A. C.—100 Chapel Talks (Abingdon Press) 6- 66
Riesman, David—Individualism Reconsidered (Free Press) 2- 86
Roberts, David E.—The Grandeur and Misery of Man (Oxford University Press) 6- 22 ..... 8- 71
Rogers, Dale Evans—My Spiritual Diary (Fleming H. Revell Company) 8- 59
Rollins, Wallace Eugene & Rollins, Marion Benedict—Jesus and His Ministry (Seabury Press) 2- 82
Rose, M., editor—Mental Health and Mental Disorder (W. W. Norton & Company) 4- 79

S

Sagendorf, Robb, editor—The Old Farmer's Almanac (Yankee, Inc.) 5- 73
Schneider, Stanley and others—Facing the Cross (The Wartburg Press) 6- 64
Scotford, John R.—When You Build Your Church (Doniger & Raughley) 4- 77
Seabury, Ruth Isabel—So I Send You (Christian Education Press) 12- 75
Shaw, John M.—Christian Doctrine (Philosophical Library) 6- 64
Simpson, E. K.—The Pastoral Epistles (Wm. B. Eerdmans Publishing Company) 6- 64
Slaughter, Frank G.—The Scarlet Cord (Doubleday & Company) 7- 68
Smith, Mortimer—The Diminished Mind (Henry Regnery Company) 11- 33
Sockman, Ralph W.—The Whole Armor of God (Abingdon Press) 2- 84
Soper, David Wesley—Men Who Shape Belief (The Westminster Press) 4- 74
Stafford, Thomas A.—Within the Chancel (Abingdon Press) 4- 77
Standard, Samuel and Nathan, Helmuth—Should the Patient Know the Truth? (Springer Publishing Company) 7- 24
Steinbach, Alexander Alan—Bitter-Sweet (Library Publishers) 1- 77
Stevenson, Dwight E.—Preaching on the Books of the New Testament (Harper & Brothers) 8- 62
Stoddard, William O., Jr., editor—Lincoln's Third Secretary (Exposition Press) 1- 77
Swete, Henry B.—The Gospel According to Mark (Wm. B. Eerdmans Publishing Company) 8- 58

T

Tavard, Father—The Catholic Approach to Protestantism (Harper & Brothers) 10- 66
Taylor, Vincent—The Life and Ministry of Jesus (Abingdon Press) 2- 82
Templeton, Charles E.—Life Looks Up (Harper & Brothers) 12- 70
Thiel, Rudolph—Luther (Muhlenberg Press) 8- 61
Thomas, George F.—Christian Ethics and Moral Philosophy (Charles Scribner's Sons) 12- 71
Todd, G. Hall—Seven Words of Love (Baker Book House) 5- 70
Torrey, R. A.—The Gist of the Lesson (Fleming H. Revell Company) 4- 72
Trout, Jessie M.—Like a Watered Garden (The Bethany Press) 7- 68

V

Vanderbilt, Cornelius, Jr.—The Living Past of America (Crown Publishers) 2- 91

W

Waggoner, Hyatt H.—Hawthorne (Belknap Press) 1- 76
Wallis, Charles L., editor—Speakers' Illustrations for Special Days (Abingdon Press) 10- 66
Walsh, Chad—Behold the Glory (Harper & Brothers) 5- 70
Warner, Harry S.—A Modern Approach to the Problem of Alcohol (Intercollegiate Association) 12- 72
Warner, Harry S.—The Liquor Cult and its Culture (Intercollegiate Association) 12- 72
Warren, Max—The Christian Imperative (Charles Scribner's Sons) 9- 52
Weatherhead, Leslie D.—Over His Own Signature (Abingdon Press) 7- 67
Webb, Lance—Conquering the Seven Deadly Sins (Abingdon Press) 5- 75
Webber, F. R.—A History of Preaching in Britain and America (Northwestern Publishing House) 11- 35
Weinreb, Nathaniel Norsen—Esther (Doubleday & Company) 3- 51
Wentz, Abdel Ross—A Basic History of Lutheranism in America (Muhlenberg Press) 4- 41
Whale, J. S.—The Protestant Tradition (Cambridge University Press) 9- 14
Wheeler, W. Reginald—A Man Sent From God (Fleming H. Revell Company) 8- 69
White, Helen C.—Four Rivers of Paradise (The Macmillan Co.) 1- 75
White, Russell Hubbard, compiler and arranger—The Combined Gospels of Matthew, Mark, Luke, and John (The Colonial Press) 6- 64
Whitfield, George—Philosophy and Religion (Religious Education Press) 4- 75
Wilder, Amos N.—New Testament Faith for Today (Harper & Brothers) 7- 66
Wilkin, Vincent—The Image of God in Sex (Sheed & Ward) 9- 56
Williams, Walter G.—The Prophets—Pioneers to Christianity (Abingdon Press) 12- 73
Wilson, Dorthy Clarke—Fly With Me to India (Abingdon Press) 2- 87
Wilson, Neill C.—The Freedom Song (Henry Holt & Company) 11- 36
Wise, Carroll A.—Psychiatry and the Bible (Harper & Brothers) 11- 12
Wouk, Herman—Marjorie Morningstar (Doubleday & Company) 2- 88
Wright, Louis B.—Culture on the Moving Frontier (Indiana University Press) 2- 90
Wyckoff, D. Campbell—The Task of Christian Education (The Westminster Press) 11- 33
Wyker, Mossie Allman—Church Women in the Scheme of Things (The Bethany Press) 9- 58
Wynn, John Charles—How Christian Parents Face Family Problems (The Westminster Press) 5- 75
Wyon, Olive—The Altar Fire (The Westminster Press) 12- 74

Y

Youngdahl, Reuben K.—The Secret of Greatness (Fleming H. Revell Company) 8- 58

Quotable Poetry

Title	No.—Page
Almighty Father, Strong to Save	2- 70
Babel in Reverse	12- 36
Brotherhood	12- 28
Calvinist's Lament	6- 56
Did Job's Children Hear?	11- 43
March of the Ages, The	11- 20
Motto	11- 53
Prayer for Courageous Faith, A	7- 57
Quaker Prayer, A	9- 37
So It Is Your Birthday	11- 19
Tower of Ivory, The	3- 31
Transforming Fire, The	6- 79
When Building a Church	12- 42
Word Power	9- 26

Prose Illustrations

Title	No.—Page
Elections	12- 58
God & Evil	5- 26
Law & Happiness	12- 33
Manners	11- 40
Notable Quotes, 1-87, 2-76, 3-62, 4-65, 5-58, 6-42, 8-71, 9-63, 10-66, 11-24	12- 83
Preaching with Conviction	12- 83
Prejudice	12- 67
Roads to Christ	5- 60
Tact	12- 62
Teachers	12- 35

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Churches in Pictures

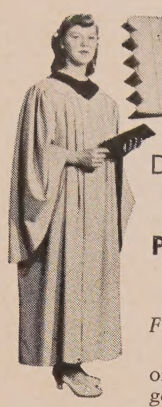
Title **No.—Page**

Akron Baptist Temple, Akron, Ohio 7- 16
Ascension Lutheran Church, Milwaukee, Wisconsin 2-12, 3-Cover
Bethany Union Church, Chicago, Illinois 7- 21
Church of the Valley (Congregational), Santa Clara, California 4- 17
Clifton Lutheran Church, Marblehead, Massachusetts 7- 11
Community Methodist Church, California, Ohio 7- 12
Concordia Lutheran Church, San Antonio, Texas 8- 9
Evangelical Lutheran Church, Ashtabula, Ohio 7- 13
First Baptist Church, Rahway, New Jersey 7- 10
First Baptist Church, Alton, Illinois 1- 17
First Congregational Church, DeKalb, Illinois 4- 11
First Evangelical & Reformed Church, Raleigh, North Carolina 11- 10
First Evangelical United Brethren Church, Santa Ana, California 8- 9
First Methodist Church, Honolulu, The Hawaiian Islands 11- 11
First Methodist Church, Lubbock, Texas ....9-Cover & 22
First Methodist Church, Wakefield, Massachusetts 7- 11
First Presbyterian Church, Muncie, Indiana ....1-Cover & 8
First Presbyterian Church, Vero Beach, Florida .... 8-Cover & 9
Friends Community Church, Alhambra, California 8- 9
Good Shepherd Evangelical Lutheran Church, Easton, Pennsylvania 8- 8
Grace Lutheran Church, Pottstown, Pennsylvania ....4-Cover & 8
Italian Christian Church, Washington, D.C. 8- 8
Lynnfield Street Baptist Church, Lynn, Massachusetts ....7-Cover & 11
Memorial Chapel, Woodside Cemetery, Middletown, Ohio 7- 12
Methodist Student Center, Austin, Texas 11- 10
Montgomery Road Church of Christ, Silverton, Ohio 7- 12
Navy Chapel, Miramar, California 8- 9
Northwood Christian Church, Beaumont, Texas 4- 15
Norwalk Brethren Church, Norwalk, California 10- 6
Oren E. Scott Memorial Chapel, Drake University, Des Moines, Iowa, 12-Cover & 51
Plainfield Methodist Church, Plainfield, Iowa ....11-Cover & 6
Saint Constantine Hellenic Orthodox Church, Chicago, Illinois 7- 55
Saint John's Episcopal Church, Kirkland, Washington 2-6, 4- 6
Saint Martha's Episcopal Church, Detroit, Michigan 6-Cover
Saint Martin-in-the-Fields, Grand Island, New York 1- 19
Saint Matthew's Episcopal Church, Pacific Palisades, California 1- 12
Trinity Methodist Church, Trenton, New Jersey 4- 13
Village Church, Kansas City, Missouri.... 7- 16
The Wayside Church (Psychic Science) Milwaukee, Wisconsin 12- 9

Editorials

Title **No.—Page**

And I Learned About Churches from Her 12- 6
Case of the Bright Orange Gown, The....11- 6
Church Building Flashback 1- 6
Church Clubs for Divorcees 2- 6
Churches in Heaven? 12- 6
Civilization's Prayer Wheel 3- 6
Cost of War, The 6- 6
Customer is Always Wrong?, The 2- 5
"Easy Money" Not What It Seems 8- 5
Edwin McNeill Poteat 5- 6
Every One Should be Christian Except Churches 8- 55
Functional Church of Today, The 11- 5
Good Church Designing 7- 5
Hang onto the Cake 6- 5
He Setteth the Lonely in Families 1- 5
"He Went Through Hell" 4- 6
"How Come?" Youthful Bible Criticism 7- 6
How Much Money do the Churches Get? 2- 6
Let the Dead Bury the Dead 9- 6
Ministers Appreciate Social Security.... 9- 5
Ministry to Service Men 4- 5
Motivation in Giving 8- 6
Music a Servant of Worship 4- 5
O Ye of Little Faith 10- 5
Parents Go Shopping, The 6- 5
Paul Hutchinson 9- 5
People Belong in This Iowa City 6- 6
Program for a Living Church, A 1- 5
Psychic Experience of Ministers 11- 5
Questions on Giving—Ashley Hale 12- 5
Some Ingredients for Our American Religion 3- 5
Still "Protestant" Episcopal 3- 6
Survey Shows Amazing Church Strength 7- 6
To Help the Ministerial Ego 4- 6
We Knew Someone Would Do It 4- 6
What's In a Review? 10- 6
When Is a Church Too Big? 10- 5
World is Waiting for the Sunrise, The.... 5- 5
Worm Turns, The 5- 6



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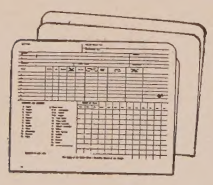

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Advertisers' Index

Abingdon Press 71, 72, 74
Allen Organ Company 51
Amburn's Church Accessories 60
American Floor Surfacing Machine Co. . .17
American Seating Company . . .Second Cover
Anchor Post Products, Inc. 38
Architectural Bronze & Aluminum Corp. 68
Artcraft Theatre Equipment Co. 62
Ashtabula Sign Company 68
Augsburg Publishing House 72

Bentley & Simon, Inc. 80
Bostitch, Inc. 78

Campaign Associates, Inc. 1
Cathedral Films, Inc. 22
Clarin Manufacturing Co. 20, 21
Clark, W. L. Co., Inc. 54
Collegiate Cap & Gown Co. 83
Cotrell & Leonard, Inc. 76
Creative Promotional Service 69
Crusader's Bible Studies, Inc. 67
Cuthbertson, J. Theodore, Inc. 65

Dettra Flag Co., Inc. 53
Dexter Press, Inc. 49
Dick, A. B. Company 27
Don, Edward & Co. 80
Dukane Corporation 80
DuPont Ludox 24

Endicott Church Furniture Co. 55

Family Films, Inc. 41

Geerpres Wringer, Inc. 50
Gestetner Duplicator Corporation 36
Great Lakes Seating Co. 69
Grinnell Company 19

Halley, H. H. 75
Hampden Specialty Products, Inc. 63
Harper & Brothers 72
Hartley Religious Vestments Div. 81
Hillgreen, Lane & Co. 40
Holcomb & Hoke Mfg. Co. . . .Third Cover

International Bronze Tablet Co., Inc. 83
International Seat Corp. 68
Ireland Needlecraft 90
Iron Fireman Manufacturing Co. 23
Ivalco 79

Johnson, S. C. & Son, Inc. 15
Judson Press 90

Kent Company, Inc. 63

Lakeside Manufacturing Co. 79
Leach, William H. 76
Leach, William H. Associates 90
Leird Manufacturing Co. 66

McFadden Lighting Company 55
Maas-Rowe Carillons 54
Maple Flooring Mfrs. Assn. 2
Midwest Folding Products 81
Ministers Life & Casualty Union 39
Mitchell Manufacturing Co. 40
Moller, M. P., Inc. 75
Monroe Company 65
Moore, E. R., Company 81

National Bible Press 74
National Church Goods Supply Co. 79
National Religious Press 37
National-Wrightone 78
Nixalite Company of America 78
North American Van Lines, Inc. 42
Novelty Lighting Corporation 61

Ossit Church Furniture Co. 77

Pastor's Ideal Book Company 29
Payne, George L. Studios 82
Payne-Spiers Studios 78
Philadelphia Carpet Co. 30
Presbyterian Ministers' Fund 61
Protestant Church-owned Publishers Assn..60
Pulpit Digest 69

Rauland-Borg Corporation 42
Redington, J. P. & Co. 69, 79, 81, 83
Revell, Fleming H. Company 73
Russell Church Studios 81

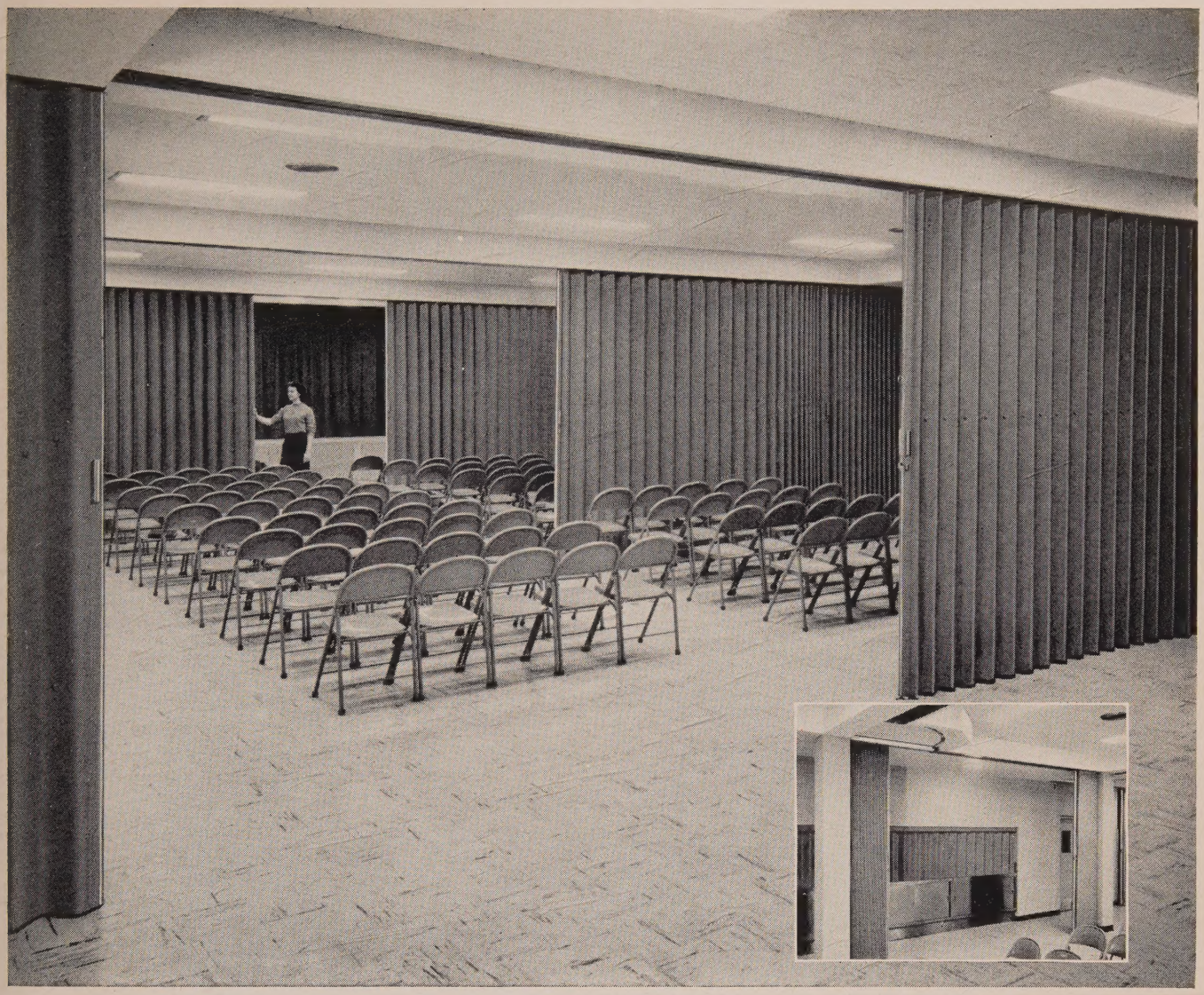
Sams, L. L. & Sons 52
Sangamon Mills 68
Schmitt, Conrad, Studios 63
Schulmerich Carillons, Inc. 68
Shayne, W. W. 35
Shwayder Brothers, Inc. 4
Society for Visual Education 43, 44, 45, 46, 47, 48
Spalding Publishers 62, 77
Standard Publishing 50, 78
Straus-Duparquet, Inc. 67
Stromberg-Carlson Co. 28
Sylvania Electric Products, Inc. 64

Triumphant Art Publishers 81

United States Bronze Sign Co. 79
Upper Room 60

Valley City Manufacturing Co. 32
Verdin, I. T., Company 66
Victor Animatograph Corp. 32
Vogel-Peterson Company 26

Ward, C. E. Company 82
Wasley Products, Inc. 77
Wells Organizations, Inc.....31, Back Cover
Whittemore Associates, Inc. 82
Winterich's 25
Wooster Products Company 64



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C

THE WELLS ANALYSIS & PLAN MEETING

PART I: THE SERVICE

WHAT IT IS

The Analysis & Plan Meeting is a guidance service of Wells Organizations to help a church analyze its strengths and potential, clarify its purposes, establish long-range objectives, and plan a co-ordinated program of finance, fund-raising, and stewardship.

Several days or weeks before the meeting the church pulls certain data and statistics from its records on forms prepared by Wells for speed and simplicity. The day before the meeting is scheduled, a Wells Regional Manager arrives at the church and completes the analysis. He then confers with the pastor or a designated key layman, and interviews such other persons as are suggested to him. In these preliminary conferences the agenda for the meeting is prepared.

The meeting itself is informal. The Regional Manager does not address the meeting speaker-style, nor does he chair the meeting. He merely presents the results of the analysis, explains certain principles, and guides the discussion. He always leaves the meeting before it is adjourned, to allow a period of private discussion.

Wells makes no written report or recommendations following an Analysis & Plan Meeting. Follow-up is entirely the responsibility of the church.

WHY YOUR CHURCH NEEDS IT

Every church is different — different in tradition, in location, in personality. Some of the problems of your church are different. Some of the hidden strengths and potentials are different. To understand the principles is only a beginning. A fund-raising plan for your church cannot come out of a book, nor can a device which worked for some other church be automatically successful in yours.

Therefore, Wells urges that every church go through the Analysis & Plan Meeting process. It must be their own plan; it cannot be developed *for* them, it must be developed *by* them, under guidance.

The meeting of the principles (Wells) and knowledge of and concern for this particular church (your Board) is like the meeting of a positive and negative electric wire. Apart, neither is sufficient. Together, in a controlled situation, the result is *light*.

WHEN TO CONDUCT IT

Churches of all kinds, in all possible varieties of situations, have called in Wells for an Analysis & Plan Meeting. Some churches were getting ready for a fund-raising program, some had just completed a canvass. Most churches have no specific program in mind at all.

Some churches call us in every year or two for a check-up, just like a person getting an annual medical check-up. Many a pastor or discerning layman has called us in to give weight to a sound plan which he could not explain convincingly to the Board.

WHO GUIDES IT

Although Wells Regional Managers are highly trained and experienced, neither training nor experience is the primary requirement for Regional Management. Above these is *tact*. We recognize that the church is managed by individual persons, all of whom have differences of background, opinion, and temperament to at least some degree. We do not expect unanimity from all Board members on all our recommendations. We recognize that our function is to suggest, to guide, and to assist; but that in the last analysis the church must make its own decision.

HOW TO ARRANGE FOR IT

Simply telephone or write any Wells office. The Regional Administrator in that office is authorized to make meeting appointments for the Regional Manager.

Or, if you want to talk with the Regional Manager before deciding to hold an Analysis & Plan Meeting, he will be glad to visit with you the next time he is in or near your city.

If you prefer first to talk wit other churches that have gor through the Analysis and Plan Mee ing process with Wells, the Region Office will send you the names nearby churches, or churches your denomination who have pe mitted us to release this otherwi confidential information.

More than 6,000 Analysis ar Plan Meetings will be conducted l Wells men at no cost to tl churches during the current yea The reason they are free is th Wells wants every church of mo than 100 families to have one.

Your church can very easily l one of these.

PART II: THE REASONS BEHIND THE SERVICE

Long-range financial planning the one ingredient that can he a church leave the sub-standa position of a non-giver or tok giver and really begin to achie the purpose for which it w created.

The church that struggles to nance its own program and th resorts to a multiplicity of fran appeals for individual outrea needs, places itself in exactly t same position of passing its respc sibility to churches which ha their finances in order — just as t spasmodically giving church fam passes its responsibility to the fai ful few regular givers to the chur

ACRES OF DOLLARS

Victorious church financing — kind that creates spiritual stren — is the direct result of attitu understanding and organization. dividual wealth among memb windfall legacies, exhortation high-pressure have little or noth to do with a church's ability become spiritually successful in financial and programming life.

Every church lives among acre dollars because the members every church, regardless of tl economic level, have more tl enough income to enable tl church to become an import giver.

(continued on inside page 31)

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☐ A Wells Analysis and Plan Meeting
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